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ART. I.—GOVERNMENT OF THE CHURCH OF CHRIST IN
THE APOSTOLIC AGE.

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WHETHER there are three distinct orders of clergy, viz., bishops, presbyters or elders, and deacons, in the Church of Christ, or not, has been a subject of much controversy, ever since the reformation from Popery. The members of the Church of Rome have contended that these three orders have existed ever since the days of the apostles. To the bishops they ascribe the prerogatives of *conferring ordination*, and of *jurisdiction*, not only over the laity, but the other grades of the clergy. With this they connect their doctrine of *succession* from the apostles, by which they maintain that they can trace, in an unbroken line, all their bishops to the apostles in general, and to St. Peter in particular; that they only are the properly authorized ministers of Christ, and their Church the only true Church; that without this succession of bishops, which they say belongs not to Protestantism, there is no properly constituted nor authorized ministry, no valid ordinances; in short, no Church, no salvation.

The Church of England, in Britain, and the Protestant Episcopal Church, in America, claim apostolic uninterrupted succession through Rome, so as to exclude altogether the different Presbyterian Churches, both of Europe and this country, from being true Churches of Christ, or having either true ministers or valid ordinances. And so far do some of them go as to declare that all Presbyterians, all Non-episcopal Churches, and Churches Non-episcopal in their sense of episcopacy, have no hope of salvation, except in the uncovenanted mercies of God. The Methodist Episcopal Church, of course, must share the same fate, as her ordination is founded on the principle that the body of elders have the authority of ordaining vested in them, and consequently their ordination may properly enough be denominated *presbyterial*.

With our Presbyterian brethren we have little or no controversy on this point, as we and they mutually acknowledge the validity of each other's ministry, and the efficacy of each other's ordinances.

With Roman Catholics, the Church of England, or the Protestant Episcopal Church, we have no controversy as *Episcopalian*, properly so called, for we ourselves are *Episcopalian*, and of a sounder and more scriptural character; as we shall in the sequel endeavor to prove from Scripture and antiquity. We only contend against their high church and popish principles. We oppose only their *exclusive claims*, by which they unchurch every religious society on earth, except such as are *episcopal* in their sense of *episcopacy*.

We ought, however, in passing, to remark that all of them, (except the Roman Catholics,) are not equally rigid on this point. Some, both of the English and Protestant Episcopal Churches, will grant that other Churches than *Episcopal* are true Churches of Christ. Others of them maintain that their kind of *episcopacy* alone is of Divine right, and is the apostolic plan; but they are far from excluding other Churches that differ from them in church government from the character of true Churches. The third class do exclude from the character of true, all Churches not *episcopal* in their sense of the term. But though these various classes are to be found in the Churches alluded to, yet their doctrines and practice, as *Churches*, is to exclude from the list of true Churches the Methodist, Presbyterian, Baptist, and Congregational Churches. Their reordaining ministers of these Churches who join their communion, and their refusing to commune or hold ecclesiastical intercourse with them, prove that they exclude these from the number of true Churches. From the Romish, English, and Protestant Episcopal Church, as claiming and practising the doctrine of exclusion, we must differ. Were they content simply to prefer their own ecclesiastical polity and usages—when these views left other Churches in possession of their just claims to our common Christianity—we would pass them by in silence. But when they attempt to unchurch other Churches of Christ, and throw them, as they do heathens, on the uncovenanted mercies of God, it is full time we would speak out and show that if the true scriptural apostolical succession be not found in the Methodist Episcopal Church, it is hopeless to look for it in the pale of those Churches who lay *exclusive claims* to its possession.

We maintain that these claims are too lofty, and that the principles on which they are founded, if carried out to their legitimate results, and not counteracted by sounder doctrines, are hostile to Christianity itself. The writer of this article would pass over these high pretences in silence, did he not think the simple are led astray by ideas which differ little from the old Jewish one of succession from Abraham. An examination into the government of the Church of Christ will therefore be important, that we may know whether the things in which we have been instructed are true or false.

That this subject may be clearly brought before us, we will consider the government of the Church: 1. As exhibited in the New Testament, and as it existed during the lives of the apostles. 2. In the age immediately succeeding the apostles, and as it is exhibited in the writings of the apostolic fathers. 3. As it existed in the second and third centuries, and as far as the time of Constantine the Great. 4. And finally, as it existed after the time of Constan-

tine, up to the establishment of Popery. All that we shall have room to say in a brief article may be ranged under some one of these heads. The subjects of ordination, succession, and kindred topics may be taken up in future numbers, if the discussion of them shall seem necessary.

We will begin by examining the government of the Church as it is exhibited in the New Testament, and as it existed during the lives of the apostles.

1. The first organization of the Christian Church may be referred to as preparatory to what follows. In regard to this, our information is principally derived from the Acts of the Apostles and the epistles. From these we learn that the apostles regularly established Churches, and appointed proper officers and pastors wherever there was any number of believers sufficient to hold religious meetings. The newly collected Churches were, in the absence of the apostles, instructed by those among them who were best qualified for that purpose; and who afterward were duly appointed by the apostles to fill up offices in the Churches; with the consent, however, of those over whom they were placed.

The great commission of Christ was, *Disciple, baptize, and teach* all nations. And whether this commission was exclusively intended for the apostles or not, which is doubtful, it is certain that private Christians made proselytes to the Christian faith, and then baptized and taught them. Philip, though no apostle, and probably no more than a deacon, that is, a steward, church warden, or almoner, did all to the Ethiopian eunuch which the apostles had in charge to do to all nations. He made a proselyte of him, baptized, and taught him. Ananias, a disciple or private member of the Church, was employed to baptize and teach Paul. The disciples who were scattered abroad, after the persecution at the death of Stephen, went everywhere preaching the word. Our Lord himself made proselytes, and instructed them; but left their baptism to be performed by his disciples. Though Peter was sent to open the door of faith to the Gentiles, by the conversion of Cornelius and his house, he left the charge of baptizing them to the Christian brethren who attended them. Paul says of his mission, that Christ sent him not to baptize but to preach; meaning thereby, according to the Hebrew idiom, that baptizing, though a part of his duty, compared with preaching, was but an inferior part. Nothing here advanced is opposed to the propriety of limiting, for the sake of discipline, the power of baptizing and public teaching to fewer hands, when once a fixed ministry is settled in the Church, and regulations are made for its government. No reasonable man can doubt that any private Christian was then, and is now, warranted to convert an infidel to Christianity, and to teach him its principles: yet in the primitive Church there was much more liberty given to private Christians to exercise their gifts, than what most modern Churches see fit to allow.

The foregoing practice prepared the way for the establishment of a usage which generally prevailed in the days of the apostles, which is the following:—That a plurality of teachers was given to every Church. In the Church of Jerusalem there were several elders. The same may be said of Ephesus and other Churches.

Indeed, the general usage seems to have been, to ordain or appoint elders in every city, or Church, or congregation. St. James instructs the sick person to send for the *elders* of the Church. (James v, 14.) In all congregations, or at least in most, there will be more than one endowed with gifts and qualifications proper for instructing others in some degree; and the primitive usage was to leave no gift unemployed; and this will afford a strong reason for the custom. Besides, the gifts of one man will rarely meet the wants of any one congregation; as some are sons of thunder, and qualified to alarm and rouse; others are sons of consolation, and therefore suited to soothe and comfort; some are eloquent, and so are fitted to persuade. Indeed, one is Paul, another is Apollos, and another is Cephas; and so are endowed with various gifts, all of which are given for edification. Add to this, that there are wants in the people corresponding to the gifts of the ministry. Some need to be awakened, some comforted, and some built up in faith. Some require the benefit of one gift, and others of another. These were strong reasons why there were so many teachers in the primitive Church; and these reasons still remain in full force, so as to require their continuance. We may farther add, that as Christianity was then to be propagated everywhere, the increase of instructors was necessary for the purpose of extending it to every country. To all this we may subjoin, that in these times of persecution, in which the pastors were sure to fall first; it was necessary to have a sufficient supply, so that when one fell, there might always be another to fill his place. But the various wants of the people, both then and now, and the corresponding gifts of some to supply them, furnish the strongest reasons for the plurality of teachers.

2. Whether Christ appointed three orders of clergy, viz., bishops, elders, and deacons, has been warmly controverted, as has been already remarked. We may readily allow that such grades as nearly correspond to these may justly enough be looked for in the body of ministers; without running the sentiment into that of the *three orders*, in such a sense as the violent advocates for succession maintain. That there are these three orders, according to the doctrine of the Church of Rome, which makes the union of them a sacrament, under the imposing name of *holy orders*, cannot be admitted. That there are three orders, in the sense in which the Protestant Episcopal Church and the English Church contend for, cannot be proved by Scripture. That there are grades of difference in the *one order* of clergy,—the first serving as an initiatory process to the full ministry; the second embracing the pastorship of the flock; and the third exercising a general supervision of both flock and pastor, we think can be fully shown both from Scripture and antiquity. But the advocates of the *three orders*, as they are termed, maintain that their distinctions are founded in Scripture, and authorized by the example of the primitive Church. Let us see how this is supported by Scripture.

We are told by high churchmen, that the apostles, the seventy disciples, and the deacons correspond with diocesan bishops, presbyters, and deacons in their Church. We shall now speak of the seventy disciples. From Luke x, it is evident our Lord sent them, as he did the apostles, to preach the Gospel. Their commission

ended at the death of Christ, or was resolved into the common ministry, by the appointment of others; as there was no renewal of their authority, and they are not mentioned in the Acts or the epistles. They can never be considered as constituting an *order*, as is maintained by those who adduce them for this purpose. The seventy received not their mission from the apostles, as presbyters do from bishops, but immediately from Christ, as the apostles themselves. They were plainly sent on the same errand, and with the same power with the apostles.

In order to support the theory in question, there are two parallel passages of Scripture quoted. The first is, (1 Cor. xii,) "And God hath set some in the Church; first, apostles; secondarily, prophets; thirdly, teachers; after that, miracles; then gifts of healing, helps, governments, diversities of tongues." The other is as follows, (Eph. iv,) "And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ." It is certainly out of place to quote these passages to establish three orders of ministers, composed of bishops, presbyters, and deacons; when there are *five* grades, distinctions, or orders mentioned, viz., apostles, prophets, teachers, evangelists, and pastors, to say nothing of miracles, gifts of healing, &c. But the real truth seems to be this, that there was one great *work* to be accomplished, the work of the *ministry*, and the design of it was *to edify and perfect the saints*. To accomplish this, various gifts were bestowed on ministers, so as to qualify them to teach and feed the Church of God. A subordination of some, and a precedence of others, to maintain good *government*, were equally necessary for the good of the Church. But the technical division of the three orders on the one hand, and of perfect equality of station on the other, have no real support from these passages. The truth seems to lie between both these extremes, and will be found in a far less artificial composition of the Gospel ministry than any of these favorite systems. If we consider the various grades or steps by which candidates proceed in arriving at the full exercise of the pastoral charge, according to the regulations of any well ordered Church—if we consider the various gifts possessed by different ministers—if we attend to the stations which eminent talents, piety, experience, and age, enable some to fill; and if we look at the need which some have of control, and others to be brought out to more extensive usefulness; perhaps we may find a better solution of these two passages of Scripture than the strong adherents to exact parity, or to the three distinct orders, will furnish us from their systems. The right solution of the passage seems to be the following: some of these distinctions, from their nature, must have ceased with the apostolic age; while others of them must be kept up as long as good ecclesiastical rule will be observed.

3. The deacons made mention of in the New Testament were not a distinct order of clergy; nor did they, as deacons, belong to the clergy at all.

That the deacons are not an order of clergy at all, is evident from the original institution of their office, as well as the Scripture statements of their qualifications. The account of their institution

is in the following words: "And in those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples *unto them*, and said, It is not reason that we should leave the word of God, and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer, and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas a proselyte of Antioch, whom they set before the apostles: and when they had prayed, they laid *their* hands on them," (Acts vi, 1-6.) On this we may remark, 1. The manner in which they were appointed. They were chosen by a vote of the Church, and ordained by the imposition of the apostles' hands, and by prayer. 2. Their character as exhibited here and in 1 Tim. iii, they should be men of good report, full of the Holy Ghost and of faith; grave, sincere, temperate, &c. 3. The purpose for which the office was established, was to *serve tables*, so as to relieve the apostles from this work, and enable them to attend to the *ministry of the word*. There was *διακονία τραπέζων*, the *deaconship*, or *ministry of tables*, which the apostles formerly filled, in connection with the *διακονία λογοῦ*, *ministry*, or *deaconship*, or *service of the word*. The ministry of tables had for its sphere the care of the poor and widows. The ministry of the word was preaching the Gospel. The apostles performed the duties of each. Both services became too onerous for them, and they could not *leave the word*, in order to *serve tables*, therefore the deacons were appointed, not to preach, but to take care of the poor, and attend to such business as was connected with the temporal concerns of the Church.

The deacons, by virtue of their office as deacons, were not authorized to preach and baptize. It is true, we learn that Philip preached to the eunuch, and Stephen did the same to the Jews; but this does not prove that preaching was a part of their office as deacons, because, 1. Stephen and Philip may have preached like all other qualified persons in the primitive Church, such as those who were scattered abroad after the persecution, on the death of Stephen; Ananias, who instructed Paul, Priscilla and Aquila, who taught Apollos, or such as any well instructed Christian in our days, many of whom occasionally may deliver religious instructions to great advantage. 2. Stephen and Philip may have been authorized evangelists previous to their being appointed deacons, and there was no more inconsistency in their becoming deacons, than there was in the apostles' filling that office before the appointment of the deacons. 3. These two deacons may have been appointed to the office of evangelist after their induction into the office of deacon. Accordingly Philip is, at a subsequent period, called an evangelist. (Acts xxi, 8.)

There were, also, *deaconesses* in the primitive Church. That the office of female deacons was of apostolic institution, though we are not informed of the occasion and manner of their appointment,

there is no reason to doubt, since mention is made of it in the New Testament. Phebe is denominated by Paul, (Rom. xvi, 1,) "a deaconess, *εσαν διακονον*, of the Church of Cenchrea." And the directions given in the fifth chapter of the First Epistle to Timothy have always been considered as regarding those women who were appointed to this office. Like that of deacons, it did not belong to the ministry of the word, but to that of tables. The duty of these females was to visit those of their own sex who were sick, in distress, or in prison; to instruct female catechumens, and assist at their baptism; and perform for females those offices which could not be done by men. They were mostly widows who had been mothers, usually of forty, fifty, or sixty years of age. They were ordained to their office by the imposition of the hands of the bishops; as the apostolic constitutions mention the ordination of deacons, and the form of prayer used on the occasion. (Lib. viii, c. 19, 20.) Pliny also, in his celebrated epistle to Trajan, (xcvii,) is thought to refer to them when speaking of two female Christians put to torture, "quæ ministrae dicebantur," who were called deaconesses. In the tenth or eleventh century the order became extinct in the Latin Church; and in the Greek Church about the end of the twelfth century. The argument which we deduce from the order of deaconess is the following:—It certainly did not embrace a ministry of the word. This is allowed on almost all hands. We infer, therefore, from its identity with the order of deacons, that the latter was also confined to the service of tables, as well as that of deaconess.

In the primitive Church, the deacons had the charge of the poor and the distribution of the alms of the Church. They also assisted in administering the eucharist, and performed the rite of baptism; but both by the authority of their bishops. (See authorities on the office of deacons in Miller, p. 55. Bangs on Episcopacy, p. 14.)

The office of deacon seems to form a novitiate or preparatory step toward the presbyterate or episcopate. This seems to be taught by St. Paul. "They that have exercised the office of a deacon well, purchase to themselves a good degree, and great boldness in the faith which is in Christ Jesus." (1 Tim. iii, 13.) The *good degree*, *καλον βαθμον*, seems to refer to a higher grade of office, and of course that of the eldership. The great boldness, or *πολλην παρησιαν*, *great liberty of speech*, seems to refer to the office of teaching the great doctrines of Christianity, and in expounding the Scriptures and preaching. It seems to have been a practice of the primitive Church to select the most grave and steady of the believers to be employed as deacons; the most experienced and best qualified of the deacons, to the rank of elders; and the most able and pious of the elders, to the office of bishops. Besides, as all were to be *proved* in an inferior station before they were advanced to the superior; so the private members were eligible to the deaconship; and the deacons were permitted to exercise in some of the functions of the eldership preparatory to their occupying that office, in order to afford the Church some evidence of their qualifications for that office. Stewards and class leaders in the Methodist Episcopal Church, deacons in the Baptist, elders in the Presbyterian Church, and church wardens in the Protestant Episcopal Church, perform

substantially the duties, and occupy the station which deacons filled in the apostolical Church. The office of deacons in the Roman Catholic, the Church of England, and the Protestant Episcopal Churches, has very little in common with the college of deacons appointed by the apostles. The same, to some degree, may be said of the deacons in the Methodist Episcopal Church. Nevertheless, no special injury can arise merely from modern deacons being confined to the ministry of the word, when the ministry of tables is not neglected. When the original office is filled, though under another name, all is well enough. The only difficulty is, the claiming for modern deacons *to be a distinct order of clergy*, and by this means creating technical or artificial distinctions in the ministry, and thus forming a theory which, to say the least, contributes very little toward the promotion of true religion. In conclusion, we must subtract the office of deacon from the three orders of clergy, for which high churchmen so strenuously contend; and leave it conversant with its primitive duties in the service of tables, resigning the deaconship of the word to the clerical order, embracing in the latter, or connecting with it, those preparatory steps included in licensing, and the modern deaconship of preaching and baptizing.

Our next inquiry will be respecting elders and bishops, wherein we will examine whether they are two distinct orders of clergy, or one order comprising two distinct, yet connected offices.

The following view of the office of deacon is Wesley's note on the institution of this order, in Acts vi, 1-6. "In the first Church, the primary business of apostles, evangelists, and bishops, was to preach the word of God; the secondary, to take a kind of paternal care (the Church being then like a family) for the food, especially of the poor, the strangers, and the widows. Afterward, the deacons of both sexes were constituted for this latter business. And whatever time they had to spare from this, they employed in works of spiritual mercy. But their proper office was, to take care of the poor. And when some of them afterward preached the Gospel, they did this not by virtue of their deaconship, but of another commission, that of evangelists, which they probably received, not before, but after they were appointed deacons. And it is not unlikely that others were chosen deacons, or stewards, in their room, when any of these commenced evangelists."

4. According to the accounts given in the New Testament, bishops and elders are of one and the same order of clergy. Before we proceed to give the direct proofs of this, it will not be amiss to give the meaning of the words bishop and elder, according to their proper etymologies, and as they are applied to persons in other offices beside the Christian ministry.

The word *επισκοπος*, *episcopos*, which we render bishop and overseer, indifferently, is derived from *επισκοπεω*, *to inspect, observe, oversee, visit, superintend, to look diligently or take earnest heed*; and this again is derived from *επι*, *upon, or intensive*, and *σκεπτομαι*, *to see, behold*. The word *επισκοπεω* is rendered in Hebrews, (xii, 15,) *looking diligently*; and in 1 Pet. v, 2, *taking the oversight*. The term *επισκοπη*, *inspection, oversight, superintendence*, is used in the following places:—"Because thou knewest not the time of thy *επισκοπης*,

visitation." Luke xix, 44. "They may glorify God, in the day *επισκοπῆς* of visitation." 1 Pet. ii, 12. "And let another take his *επισκοπῆν*, bishopric." Acts i, 20. "If any man desire *επισκοπῆν*, the office of a bishop." 1 Tim. iii, 2. The Greek word *επισκοπός* signifies properly *inspector*, *overseer*, or *superintendent*; any one of which is more significant and expressive of the original one than the word *bishop*, the current one with us. The name was given by the Greeks to those who had the oversight of their games, and who presided at their courts of justice. It is said the name was first given to clerks of the market, who inspected what was bought and sold. In the Septuagint it denotes an *overseer*, or *inspector*, or *superintendent*. It is used to signify an overseer of the army; (Num. xxxi, 14.)—of workmen; (2 Chron. xxxiv, 12, 17.)—of the house of the Lord; (2 Kings xi, 18.)—as an overseer of the priests and Levites; (Neh. xi, 14, 22.) Joseph was an overseer of Potiphar's family; (Gen. xxxix, 14.) Eleazer, the son of Aaron, is called by this name, from overseeing the tabernacle and its furniture; (Num. iv, 16.)

In the New Testament, *bishop* or *overseer* is applied solely to spiritual rulers. The name imported what their business was,—to watch over, care for, and instruct the people. It is given by St. Paul to the elders at Ephesus, who had the *oversight* of Christ's flock; (Acts xx, 28.) It is applied to designate the same description of persons in other places; (Phil. i, 1; 1 Tim. iii, 1; 2 Titus i, 7.)

The name *elder* means, literally, one advanced in age; the same as *older*, the comparative of *old*. Hence, also, aldermen, or *elder-men*, a grade of civic officers. The word *elder* is used to translate the Greek word *πρεσβύτερος*, *presbyter*, which also signifies older, or more advanced in age than others; and is derived similarly to the English word, for it comes from *πρεσβύς* *old*. Both *presbyter* and *elder*, therefore, signify primarily persons advanced in age, or older than most others; but as the elderly or more aged persons were more wise, prudent, grave, and so best qualified to teach and rule, the word was used to signify those who bare rule, or taught in Church or state. In Egypt the Hebrews had *elders*, whom they acknowledged as chief men who bare rule over them. Of this sort were the 70 or 72 men whom Moses associated with him in the government. Such also were those who held the first rank in the synagogues as presidents or rulers. Beside such, there were *elders* that ruled in every city; and who generally held their courts in the gates, or some other public place. (Ruth iv, 2; Ezra x, 14.)

The *elders* or *presbyters* in the Christian Church were governors or rulers, and were the same order with *bishops*, *overseers*, or *superintendents*. Such *elders* were united with the *apostles* in the council of Jerusalem. The *Apostles* Peter and John call themselves *elders*. (1 Pet. v, 1; 2 John 1; 3 John 1.) The *elders* or *presbyters*, then, embraced all that were in authority in the Christian Church, whether they were *bishops*, or *overseers*, or *seniors*, in knowledge and experience. For those who were *eldest* in years, or far advanced in knowledge and experience, would naturally be preferred to all others as proper persons to instruct and govern the Church. From these *elders*, in process of time, the *episcopi*, or *bishops*, seem to have been selected. The name *presbyter* is ex-

pressive of *authority*; *bishop*, of *duty*. The former implies the *dignity* and *power* of a *ruler*, the latter conveys the idea of *work*, or of executing a precise *task*.

That elders and bishops are of the same order we have the most complete proof from the New Testament; for that the terms *επισκοπος*, *episcopos*, *bishop*, and *πρεσβυτερος* *presbyteras*, *presbyter*, are used promiscuously, no person of any information will pretend to deny. Two or three passages will put this beyond all doubt.

We will first introduce the twentieth chapter of the Acts. Here we are informed St. Paul, “from Miletus, sent to Ephesus and called the elders of the Church,” (ver. 17.) And when they were convened, he addresses them thus:—“Take heed, therefore, unto yourselves, and to all the flock over the which the Holy Ghost hath made you *επισκοποντος*, *overseers*, or *bishops*,” (ver. 28.) Now, there can be no doubt but that the same persons who, in the seventeenth verse, are called elders, in the twenty-eighth verse are named overseers or bishops.

Another passage we find in the Epistle to Titus, proving the very same thing. “For this cause left I thee in Crete, that thou shouldst set in order the things that are wanting, and ordain elders in every city, as I had appointed thee,” (ch. i, 5.) And in ver. 7, speaking of the same persons, he says:—“For an *επισκοπος*, *bishop*, must be blameless.” Here the persons whom he calls elders in the 17th verse, he calls bishops, superintendents, or overseers, in the 28th verse.

A third passage, equally pertinent, we find in the First Epistle of Peter, in the fifth chapter. “The elders which are among you, I exhort, who also am an elder, and a witness of the sufferings of Christ, and also a partaker of the glory which shall be revealed: feed the flock of God which is among you, *επισκοποντες*, *exercising the office of bishops*, or *taking the oversight thereof*, not by constraint, but willingly; not for filthy lucre, but of a ready mind,” (verses 1, 2.) Here the apostle exhorts those that were elders, among whom he also ranks himself, to exercise the office of bishops, or to take the oversight of the flock, and feed them: by which we learn that those who were elders were also to act the part of bishops, or rather overseers, inspectors, or superintendents.

That these persons who are here called bishops were not an order corresponding to the present diocesan bishops, appears from their *number* and the *work* allotted to them. At Ephesus there were several persons called elders or bishops. That the apostle did not convene Asian diocesan bishops, as some are pleased to call them, is clear beyond reasonable doubt. For those overseers, or elders, are said to be those *της εκκλησιας* of the *Church*, certainly the Ephesian Church in that city alone, or therein and its vicinity. Were these elders diocesan bishops, the apostle, we think, would not call them the elders of the Church of Ephesus, but the elders of the Church in general, or the elders of the Church in Asia. Besides, the apostle being in haste to go to Jerusalem, there was not time to collect together the bishops or elders of Asia. These, then, could not have been diocesan bishops; seeing a plurality of them must have been in Ephesus; a circumstance that can never agree with modern prelacy. There was also a plurality of bishops at Philippi; so

Paul writes to them, "Paul and Timotheus, the servants of Jesus Christ, to all the saints of Christ Jesus, which are at Philippi, with the bishops and deacons," (Phil. i, 1.) It is certainly no less than trifling to say, "Philippi was a metropolitan see, and so might have several bishops." For, according to this passage, there is no difference between bishops and presbyters; all the presbyters of this Church having the title of bishops, or overseers. St. Peter, also, in the passage just quoted, speaks of a plurality of elders, who were also overseers or superintendents in the Church to which he writes; which goes far to establish the views given respecting the plurality of elders, or bishops, at Ephesus and Philippi. But the point is completely settled from the instructions given by Paul to Titus, who was authorized to appoint *elders in every city*; and this was the common usage of the apostolic times, as we have already seen. So Paul and Barnabas ordained elders in every Church. (Acts xiv, 23.)

Besides, the *work* of these primitive bishops, or elders, was such as leaves no doubt that they were not diocesans. They were to *feed* the flock, or Church of God; and hence they were to *rule* also, for to feed implies both. They preached to and instructed the people over whom they were overseers; a work which a diocesan bishop never does, nor indeed can do. And the people were to *know*, *esteem*, and *love* them as those who laboured among them and admonished them. But diocesan bishops whom, ordinarily, the hundredth part of their diocese never see nor hear, cannot be those bishops by whom the flock is admonished. Moreover, we cannot suppose that the feeding here spoken of was such as a modern bishop exercises throughout his charge; for they were to feed the flock which was *among* them, and among them as *pastors* in their special charges.

5. An argument in favour of modern diocesan episcopacy is founded on the addresses in Rev. ii, and iii, to the *angels* of the seven Asiatic Churches. That these angels were not bishops such as high churchmen maintain, we have sufficient proof.

Many have shown, from ancient Jewish writings, that there was an officer of the synagogue who had the name of *angel*, whose business it was to read, pray, and teach, in the synagogue. And from hence the term *angel* came to be applied to the principal *pastors* in these Churches. "In each Church there was one pastor, or ruling minister, to whom all the rest were subordinate. This pastor, bishop, or overseer, had the peculiar care over that flock." (Wesley on Rev. i, 20.) By the *angel* of each Church we are to mean no more than the presiding officer or pastor, in charge, who was the *angel* or messenger of God to them, to instruct and govern them. To him, as moderator or president, the epistle is directed, not as pointing out his state, but the state of the Church under his care. That he was a diocesan bishop there is no proof; but the contrary. The style or manner of expression, however, is manifestly different from that of the Acts of the Apostles, and the epistles. In them, the *pastors* in every Church are always spoken of in the plural number. Here the singular number is used, and a name given which is not commonly applied to those in the ministry, ordinary or extraordinary. The *Apocalypse* was written about the year 96.

The Acts and the epistles of Paul and Peter were written between 33 and 66. In the time then of the writing of the Apocalypse, it appears, the president, bishop, or angel, of the Church, was addressed as an individual; but the representative of the other elders and the whole Church over which he presided. For in their meetings of elders, or of official members, as well as in congregational meetings, it would be necessary, for the sake of order, that one should preside, both in the offices of religion, and in their consultations; so this president, chairman, or minister, who had the pastoral charge, is here addressed under the name of angel. It will be difficult here, as elsewhere, to find an exact example on the one hand for exact parity, or on the other hand of a distinct order of clergy superior to elders. Nevertheless, the advocates of high episcopacy find here the exact models for their metropolitan and diocesan bishops. That the seven angels were seven bishops, pastors, or elders, in charge of these seven Churches respectively, having a greater or less number of deacons and elders, and probably several congregations, or domiciliary Churches, connected with each pastor's charge, is much nearer the truth than any other scheme. This presbytery, or body of elders, composed of the deacons, presbyters, and president, or angel, forming a college of official members, transacted their business in regular form and order. This view is clearly supported by the account given of the apostolical Churches, in the Acts and epistles; and is confirmed by the writings of the apostolic fathers, Clement, Ignatius, Polycarp, Barnabas, and Hermas.

6. To what has been said in the foregoing remarks, it is usually objected, "That most of the names of offices, in Scripture language, are not so uniformly applied to the particular offices as not to be occasionally applied to others. Thus the term *deacon* is applied to the apostles themselves; John and Peter call themselves *elders*; and Christ is called *apostle* and *elder*," &c. To this it may be replied, That in Acts 20th chapter, it is manifest, the ordinary pastors of Ephesus were styled bishops; for in no period of episcopacy, according to the present acceptation of the word, was there a plurality of bishops in one city and Church. It is true the term *apostle* is applied in one place (2 Cor. viii, 23) to a lower order than the apostles properly so called. But the expression there used is *ἀπόστολοι εκκλησιῶν apostles*, or *messengers*, of the *Churches*, not apostles of Jesus Christ, or apostles simply, without any addition, which are the common expressions used to designate the apostles properly so called. It cannot be denied but that these terms are used with greater latitude of meaning than in the ordinary application. Nevertheless the ordinary and peculiar application is supported by so many clear passages as to be quite indubitable. On the contrary, one single passage from the apostolic writings has not yet been produced, in which it appears from the context that the two terms, presbyters and bishops, mean different orders. Nay, the words uniformly mean the same order. The Apostle Paul, in the directions he gave to Timothy, about the supply of Churches with proper ministers, takes particular notice of two orders, and no more. One of them he calls bishops, or overseers; and the other deacons, ministers, or servants of the Church, who took care of the

poor, some of whom preached occasionally, and which office was also, in many cases, the first step toward the exercise of the full ministry. Now, if by bishops St. Paul means such as the modern ones are, it is strange he should give no directions about the qualifications of presbyters, who had the inspection of the flock; at the same time that he is very particular about the qualifications of deacons, although they are an order much inferior to the other. And if he here means by bishops only presbyters, it is equally strange that he would overlook the office of bishops, provided it were invested with the prerogatives of modern prelacy. Besides, St. Paul, in addressing the Philippians, says, "To all the saints at Philippi, with the bishops and deacons." And these bishops were the ordinary pastors of the Church; for most Churches had, in primitive times, many elders, bishops, or pastors. Now if there was a bishop, in the modern sense, at Philippi, it is strange that the apostle should neglect so notable a person as the diocesan. And indeed Polycarp, in writing about 60 years after to the same people, mentions only two orders, presbyters and deacons. Now whether we call their pastors *bishops*, with the apostle, or *presbyters*, with Polycarp, is a matter of no consequence, as it is evident that both spake of two orders among them, and not of three; and whenever one of these names is employed, the other is dropped. (See Campbell on Eccl. History, pp. 67, 68.)

Farther, the sacred writers, when addressing single Churches, address their ministers in the plural number; which, though it be compatible with some difference of rank, precedence, or official preeminence, can scarcely be thought consistent with so material a difference as a distinct order of clergy. Thus the apostle to the Thessalonians:—"We beseech you, brethren, to know them which labor among you, and are over you in the Lord, and admonish you," (1 Thess. v, 12.) In the Acts also, all the stated pastors are considered as coming under one denomination. Thus Paul and Barnabas "ordained *elders* in every city," (Acts xiv, 2, 3.) When a collection is made for the saints at Jerusalem, it is sent to the elders. And if the pastors of any Church are sent for, that they may receive proper directions, they are called *elders*. In the account we have of the council of Jerusalem, (Acts xv,) the pastors are five times distinguished by this appellation from either the apostles or private Christians, or both. Nor do we find a single hint, in the whole book, like any thing of different classes of presbyters. The name *επισκοποι*, *bishops*, or *overseers*, occurs there but once, where it is applied to the same individuals, who, in the same chapter, (Acts xx,) are termed *πρεσβυτεροι*, *elders*.

The word *πρεσβυτεροι*, *presbytery*, though it occurs sometimes in the New Testament, as applied to the Jewish sanhedrim, or council of elders, is found only in one passage (1 Tim. iv, 14) applied to a Christian council. The sense of the word presbyter, as well as the application of the word presbytery, or council, determines its sense in this place, viz., the college of presbyters or elders.

7. The identity of *character*, *duties*, and *powers* ascribed, in Scripture, to presbyters as well as bishops, proves the identity of their *order*, as well as their *name*.

The inspired writers, when speaking of ministers of the Gospel,
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by whatever names they are distinguished, give the same description of their character; represent the same gifts and graces as necessary for them; enjoin upon them the same duties; and exhibit them as called to the same work, and as bearing the same office. To prove this, let us attend to some of the principal powers vested in Christian ministers, and see whether the Scriptures do not ascribe them equally to presbyters and bishops.

(1.) That presbyters had in apostolic times, as they now have, authority to *preach the word*, and administer the sacraments, is undeniable. Now these are constantly represented in the New Testament, as the highest acts of ministerial authority. The powers of *ordaining* ministers, and *governing* the Church, are not represented as functions of a *higher* order than these: the reverse, indeed, is plainly and repeatedly taught. Preaching, and administering sacraments are, therefore, the highest acts of ministerial authority; they are far above ordination and government, as the *end* is more excellent than the means, as the *substance* is more important than the *form*. The presbyters, then, as they are empowered to execute the most dignified and useful duties of the ministerial office, can have no proper superiors in that office. The high church system, then, by depressing the *teacher* for the sake of elevating the *ruler*, inverts the order, and departs from the letter and spirit of Scripture. The language of Scripture is, "Let the presbyters who rule well, be counted worthy of double honor, especially they who labor in the word and doctrine." From these premises, we may conclude that the officer who is authorized to preach and administer the sacrament cannot be of an inferior order with the scriptural bishops.

(2.) The power of *government*, or of ruling the Church, is also committed to presbyters. Indeed, the true meaning of the word *presbyter*, in its official application, is a *church ruler* or *governor*. Hence the oversight or government of the Church is expressly assigned to presbyters as their proper duty. The elders to whom St. Peter directs his first epistle, had this power. To them it is said, *Feed the flock of God, taking the oversight thereof—neither as being lords over God's heritage*. These declarations clearly point out the power of ruling in the Church. The caution not to tyrannize, or "lord it over God's heritage," proves that the power of governing was vested in the elders.

The case of the elders of Ephesus is still more decisive. They were *overseers* or *bishops over the flock*; they were also *to feed the Church of God*. The word *ποιμανεῖν*, to *feed*, as a shepherd his flock, implies *watching over*, *guiding*, and *ruling*, as well as *feeding*. Here the *government*, as well as ministering in the word, is vested in the elders. No mention is made of any person who had the right of *jurisdiction*, or the whole ruling power, vested in him, or over a larger share of it than others. On the contrary, the apostle declares to these elders, that the Holy Ghost had made them bishops even of the Church of Ephesus; he exhorts them to rule that Church; and leaves them in possession of the high sacred trust.

But the passage just quoted from 1 Tim. v, is conclusive on this point. "Let the elders that rule well be counted worthy of double honor, especially they who labor in word and doctrine." Here the power of government is ascribed to elders; in direct opposition to

high church claims, which confine the power of jurisdiction to the bishops alone. Besides, *bearing rule* in the Church, is also here represented as a less honorable employment than preaching, or *labouring in word and doctrine*.

(3.) The Scriptures represent presbyters as empowered to ordain, and as actually exercising that power.

There are three instances in which this power seems to be exercised in ordination, or in a separation to the ministry, equal to an ordination. The first case is the imposition of hands on Paul and Barnabas by Simeon Niger, Lucius, and Manaen, prophets and teachers. (Acts xiii.)

The next instance is that of Timothy, (1 Tim. iv, 14; 2 Tim. i, 6,) by Paul and the presbytery.

The third instance is that of Paul and Barnabas, who ordained elders in every Church throughout Lystra, Iconium, &c.; Acts xiv. See Miller on this topic, p. 29-36.

8. As Christ gave but one commission for the Gospel ministry, this office is properly one.

The commission was originally given to one order of ministers; viz., the eleven apostles. (Matt. xxviii, 18-20; John xx, 21-23.) This commission embraces the highest and fullest ecclesiastical power that has been, is, or can be possessed by any of the ministers of Christ. It conveys directly a right to preach, to administer sacraments, and by inference, to ordain other men to the work of the ministry. This commission did not expire with the apostles, but is directed equally to their successors in all ages. But who are their successors? Undoubtedly all those who are authorized to perform the functions which the commission authorizes, that is, to preach, and to administer the sacraments. Every minister of the Gospel, therefore, who has these powers, is a successor of the apostles, is authorized by this commission, and stands on a footing of official equality with those to whom it was originally delivered, so far as their office was ordinary or perpetual. It is remarkable, that in this commission, preaching the word and administering the sacraments, are the most prominent and important duties of the Christian ministry. The power of ordaining others is not mentioned; and we infer only that it is included because the minister's office is to continue to *the end of the world*. We must therefore infer that all who have a right to preach and administer sacraments, have a right to take a part in *ordaining*; because it is absurd to suppose that the former functions, containing the burden of the commission, should belong to a lower grade of clergy, while the latter, which is included by way of inference, is reserved for a higher order. Those who possess the most distinguished powers conveyed by the commission, must possess the whole.

There is no way of evading the force of this argument, but by supposing that the ministerial powers conveyed by this commission were afterward divided; and that while some retained the *whole*, others were invested with a *part* of these powers. On the merits of this, we will not now pretend precisely to determine; although we will state, that the principal error connected with this matter, is the assumption that the mere *imposition of hands* is every thing in ordination, and that one or two persons are officially concerned in the

business; whereas several persons, or even grades of persons are concerned, and other rites are as important as imposition of hands, which was used only in some cases, and in others not at all. An *eligible* person must first be fixed on, as is clear from the qualifications required of deacons and elders. The private members of the Church are *first* to move the candidate toward ordination to the ministry, as is plain from the case of the seven deacons,—from the manner of electing an apostle in the place of Judas,—from that scrutiny implied by Paul's instructions, requiring the candidate to be of good report,—and last of all, from the general usage, (of which some shadow yet remains,) of accounting those only eligible to the ministerial office who received the approval of the Churches. Next to the private Church members, the body of ministers are to have a voice. And the mere *act* of ordination by imposition of hands was sometimes omitted; when used, it was performed mostly or altogether by more than one person, and these, too, sometimes of a grade inferior to those whom they thus set apart by public authority. But this point can only be touched here. A larger space at a future time will be devoted to its discussion. We will only now say, that the superstitious and punctilious particularity with which mere imposition of hands has been observed, argues a great want of the substantial integral parts of ordination among those who so warmly contend for this rite, and lay so much stress upon it.

9. Before we proceed farther, it may be pertinent to inquire whether the Christian ministry be formed on the model of the Jewish priesthood. It is contended, "That as there were in the temple service a *high priest*, *priest*, and *Levites*, so there should be *bishops*, *priests*, and *deacons*, in the New Testament Church."

To this allegation we reply, that Scripture does not support this argument; but, on the other hand, contradicts and destroys it. The Jewish priesthood, as such, was a typical and temporary institution, which had both its accomplishment and termination in Christ. (See Heb. vii.—x.) For since the great sacrifice was *offered up once for all*, Christ himself is *the great High Priest of our profession*; it is profane to represent any human officer in the Christian Church as standing in his place. There was, however, an intimate connection between the two dispensations, and between the ministers of the one, and those of the other. But the analogy, as contended for above, between bishops and high priests, has no scriptural support. The words *priest* and *priesthood*, in the New Testament, are never applied to the Christian Church. For though the word *priest* is a corruption of the word *presbyter*, this is a modern use and derivation of the word priest, and originated since the canon of Scripture was closed. In the original Hebrew of the Old Testament, the name given to priest, is expressed by a word, which in the Septuagint is always rendered *Leperc*, *Hiereus*, i. e., a *consecrated person*. Now this word is never used in the New Testament to designate any description of Christian ministers. Accordingly the writers of the New Testament, when referring to the Jewish economy, call their ministers *priests*, and their office the *priesthood*; while they uniformly apply to the ministers of the Christian Church the names *elders*, *bishops*, *deacons*, &c.

If the Levitical priesthood be the model for the Christian ministry,

it will then follow, that as there was one high priest over the Jewish Church, so there must be one bishop over the Christian Church. Consequently we must have a pope, as the vicar of Jesus Christ, in the place of diocesan episcopacy. Indeed, the whole argument belongs to the Roman Catholics, and they only can use it with any show of reason. The argument, as a mere sophism, may serve the cause of popery, but cannot sustain that kind of episcopacy which prevails in the Church of England, and in the Protestant Episcopal Church in America.

10. It has been on the one hand maintained, and on the other hand denied, that the Christian Church was founded after the model of the Jewish synagogue.

Perhaps, in this matter, as in many others, the truth lies nearer the middle than in the opinions of those who maintain the extreme sentiments. That the Christian Church was formed, to some extent, after the model of the synagogue, there seems to be sufficient evidence. The synagogue worship was that part of the Old Testament Church, which, like the decalogue, was moral and spiritual, and therefore, in its leading characters proper to be adopted under any dispensation. Accordingly Christ attended and taught in them; and the apostles and other Christian ministers did the same. The place where Christians met, is once called synagogue, (James ii, 2.) And the names teacher, elder, overseer, minister or deacon, angel or messenger, are borrowed from the synagogue. The name *temple* is never applied to a place of Christian worship. And the names of *priest* and *Levite* are never applied to Christian ministers. In short, there is a constant and studied avoidance of temple names and offices, and an adoption of synagogue terms and offices, in the Christian Church. The great reason against innovating by the introduction of the temple service names, is, not because the names are in no sense applicable, (that is not pretended,) but because, first, they are unnecessary; secondly, their former application must unavoidably create misapprehensions concerning the nature of an evangelical ministry; and thirdly, because the inspired penmen never did apply to it those names. Indeed, the name, the mode of worship, the titles of the officers, their characters, duties, and powers, their mode of appointment, of the Christian Church, bear a strong resemblance to the synagogue organization. Our limits, however, do not now allow us to enlarge. (See Miller, p. 36-44, and 277-284. Bowen, p. 320. Campbell, *sub voce*; *synagogue*, in the index.)

11. Many who have been convinced that bishops and elders were not two orders according to the views obtained from the New Testament, have yet maintained that the origin of modern episcopacy, is found in the apostolate itself. And here we may inquire whether this was one of those extraordinary offices which was in its nature temporary, and did not admit of succession. The apostles may be considered in a twofold view, viz., either in their general character as preachers of the Gospel and administrators of the sacraments; or in what is implied in their special character of apostles of Jesus Christ. In the first view, they are the predecessors of all who, to the end of the world, shall preach the same Gospel and administer the sacraments, whether they are called bishops, priests, elders, presbyters, preachers, ministers, or deacons. Now it is

asserted, that not in their general character as preachers of the Gospel, but in their special functions as apostles, modern diocesan bishops are their proper successors, presbyters and deacons being the successors only of those who were, in the beginning, ordained by the apostles. But that the apostles had no successors in their special character as apostles, we contend, for the following reasons :

(1.) It was necessary to constitute an apostle, that he should have been one who had seen Christ in the flesh, after his resurrection, in order to be a witness of this great event, the foundation of the Christian faith. St. Peter makes this a necessary qualification for an apostle, when one was about to be chosen in the place of Judas : " Wherefore of those men which have companied with us all the time that the Lord Jesus went in and out among us, beginning at the baptism of John, unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection." (Acts i, 21, 22.) The same requisition for an apostle is frequently spoken of in several places in the Acts of the Apostles, (Acts ii, 32; and iii, 15; and v, 32; and x, 41; and xiii, 31.) St. Paul, also, claims this mark of an apostle : " Am I not an apostle? Am I not free? Have I not seen Jesus Christ our Lord?" (1 Cor. ix, 1.) " And last of all, he was seen of me also, as of one born out of due time." (1 Cor. xv, 8.) And the design of Christ's appearing to him was, " to make him a minister and a witness of those things which he had seen." (Acts xxvi, 16.) The office of apostle then, in this respect, could not have existed after that generation had passed away.

(2.) The apostles received their commission immediately from Christ, and not through any human ordination or appointment. The first twelve were appointed by Christ himself, and St. Paul is careful to show that he got his authority from the same source. He observes, " Paul, an apostle, not of man, neither by man, but by Jesus Christ, and God the Father." (Gal. i, 1.) And again, (ver. 11, 12,) " But I certify you, brethren, that the Gospel which was preached of me is not after man, for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ."

(3.) The apostles also possessed the power of conferring miraculous gifts by the imposition of their hands. This the apostles exercised to a great extent; and Paul claims it in his epistle to the Corinthians in proof of his apostleship : " Truly the signs of an apostle were wrought among you in all patience, in signs and wonders and mighty deeds." (2 Cor. xii, 12.)

(4.) They were Divinely inspired and instructed in all the doctrines of Christianity. It is true, there were others beside them who were inspired; but then this gift has ceased, so that none claim to succeed them in its possession.

(5.) Their mission was of a different kind from that of any ordinary pastor or preacher. They were to " go into all the world, and preach the Gospel to every creature," to Jews and Gentiles. It is true, the apostles may be called bishops or overseers; yet not in the same sense in which others may be so called, whether ancient or modern. They were universal bishops, having the whole earth for their charge, and they were all colleagues one of another. As far as they can have successors, in exact strictness, they must be

found among *missionaries*, who preached Christ where he was not before preached. Indeed, both the words are of the same import; as the word *missionary*, through the French, may be traced to *mitto, to send*, as the word *ἀποστολος, apostle*, comes from *ἀποστελλω, to send or send forth*. Whatever name the person may go by who is *sent* to uncultivated fields, and who imitates apostolic example in preaching the Gospel, is properly the apostolic man. But in the sense in which the apostles proper are so denominated, it is nothing less than the height of arrogance for any to claim to be their successors.

St. Chrysostom says, "The apostles were constituted of God rulers; not each over a separate nation or city, but all were intrusted with the world in common." To have limited themselves to any thing less than the whole world, would have been disobedience to the commission. If, through age or infirmities, any of them were confined to one place, that place might naturally fall under their inspection. And even this, if it did happen, is all that gave rise to the tradition, (for there is no historical evidence that it was so,) that any of them were bishops or pastors of particular Churches. And in some instances, the tradition has originated from the circumstance that the first pastors in such a Church were appointed by such an apostle.

(6.) On the death of an apostle no one was ever substituted in his room. When the original college was extinct, the title became extinct with it. The election of Matthias in the room of Judas, is no exception, as it was previous to their entering on their charge. It was Christ's intention that twelve missionaries of those who had attended his ministry on earth should be employed as ocular witnesses of his resurrection, as appears from the passage already quoted, (Acts i, 22, 23.) But afterward, when James, the brother of John, was put to death, there is no mention made of a successor. Nor does the admission of Paul and Barnabas to the apostleship form any exception from what has been advanced; for they were introduced, not as successors to any one, but were especially called by the Holy Spirit, as apostles, particularly to the Gentiles. And in them also were found suitable qualifications for the apostolate.

Upon the whole, we may safely conclude that the apostles, in their special character as persons who had an immediate call from Christ himself, were eye witnesses of his resurrection, possessed the power of conferring spiritual gifts, were Divinely inspired with the knowledge of all truth, were commissioned to go with plenary powers throughout the world, and who, at their death, had no proper successors, either in name or office. Therefore, neither diocesan bishops, nor any other bishops, nor any class of clergy whatever, constituted an *order*, or does now constitute an order that can properly be such a one as the apostolate was.

The apostles, however, did exercise a general authoritative superintendency over the universal Church, ordering the conduct of ministers and the affairs of Churches. In the infancy of the Church this was necessary. Being under the immediate guidance of the Holy Ghost, they were to the primitive Church what the New Testament is to us. But it does not follow that they must have successors in the extensive jurisdiction which they undoubtedly

exercised over ministers and Churches. Among others this apostolic authority was exercised over *Timothy*, *Titus*, and *Epaphroditus*, whom high Churchmen call *diocesan bishops*. The exercise of this power must be *ordinary* or *extraordinary*. If it was an extraordinary power, then the whole jurisdiction of the apostles over other ministers of the Gospel arose from their extraordinary character, and the particular situation of the Church, and expired with them. If, on the other hand, this was the exercise of an *ordinary* power; then it must follow, that there is a warrant for the permanent order of ministers in the Church, *superior* to *diocesan bishops*, invested with authority over them; thus making *four*, instead of *three* orders.

Such are the consequences of loosely inferring from assumed scriptural examples the ordinal distinctions of the clergy. In this, as in other matters, the truth lies in a sober mean; equally distant from both these extremes. A general superintendency may be both scripturally and usefully maintained, under suitable restrictions and under the guidance and control of the body of presbyters, upon whom its authority reposes, and to whom its incumbents are accountable as to their creators and peers.

What has been said does not affect the lawfulness, expediency, or Scripture authority of the episcopal model. It only exposes the arrogance of those who pretend to a *jus Divinum* or *Divine right* to establish a novel order of ministers, proclaim them the successors of the apostles, and pronounce the sentence of excommunication upon every religious body which refuses to act on an assumption so profanely arrogant. Such are the style and language of the *self-constituted*, or *irregularly constituted* high Church clergy, who claim apostolic succession for a class of men, whom, by a strange misnomer, they call bishops, but who preach little, and are confined to the narrow limits of a diocese. Is it at all likely that the dignified prelates of the English and Roman Churches can as reasonably claim the apostolic character, as the laborious, self-denying men who toil and suffer for the benefit of their flocks, without any of these pretensions to an exclusive priesthood?

12. In support of diocesan episcopacy it has been asserted that *Timothy* and *Titus* were bishops of *Ephesus* and *Crete*, whose business it was to exercise such extraordinary acts of jurisdiction as are now claimed by diocesan bishops.

Timothy and *Titus* are denominated *evangelists*, which literally means *preachers of the Gospel*, or *bearers of good news*. The writers of the four Gospels are called after this name. *Philip*, the deacon, is so called. Such was *Timothy*, and such probably was *Titus*, though not so named in the New Testament. Such also were *Mark* and *Luke*, not merely as writers of their gospels, as this name was given them in modern times; but because they assisted the apostles. *Luke* was long the companion of *St. Paul*. *Mark* is said to have attended *Peter*. *Mr. Wesley*, in his preface to the First Epistle of *Timothy*, says, "While he (*Timothy*) was yet but a youth, he was taken by *St. Paul* to assist him in the work of the Gospel, chiefly in watering the Churches which he had planted. He was, therefore, properly (as was *Titus*) an itinerant evangelist; a kind of secondary apostle, whose office was to regulate all things in the Churches to which he was sent; and to inspect and reform whatsoever was

amiss, either in the bishops, deacons, or people." Dr. George Campbell says, "The work of an evangelist appears to have been to attend the apostles in their journeys for the promulgation of the Gospel; to assist them in the office of preaching; especially in places which the Gospel had not reached before. The evangelists assisted also in settling the Churches; always acting under the direction of the apostles, and bearing messages from them to those congregations which the apostles could not then personally visit, serving to supply their places in reforming abuses, and settling order," (Lectures on Eccl. Hist. p. 78.) Evangelists, according to Eusebius, were persons appointed "to lay the foundations of the faith in barbarous nations, to constitute them pastors, and having committed to them the cultivation of those new plantations, to pass on to other countries and nations." This description of evangelists exactly corresponds to what is said respecting them in the New Testament. Dr. Miller, of Princeton, says, "They were not *settled pastors*; but *itinerant evangelists*."

But the great controversy concerning Timothy and Titus, is, whether they were diocesan bishops, the one of Ephesus and pro-consular Asia; and the other of Crete. Against the opinion that Timothy and Titus were settled diocesan bishops, according to the views of Romanists and high Churchmen, we furnish the following reasons:—

(1.) Timothy and Titus, as evangelists, were *to do the work of evangelists*. According to Eusebius, just quoted, this work was utterly inconsistent with the character of a local diocesan bishop.

(2.) They had no authority given them to ordain successors to themselves, in their particular office as evangelists. They ordained *elders* in every city; but we have no account that they ordained fixed bishops, or persons of the same jurisdiction with diocesan bishops. In this respect, then, these pious evangelists differed from all diocesan bishops, who are fixed to one place, and generally preach very little.

(3.) The appointments for Timothy and Titus, the one at Ephesus, and the other in Crete, were not permanent but temporary.

As for Titus, he was left in Crete *to set in order the things that are wanting*, and *ordain elders in every city*. Having therefore done that work, he had done all that was assigned him in that station. St. Paul sends for him, the next year, to Nicopolis, (Tit. iii, 12) And so, according to Bishop Pearson's Chronology, he was left at Crete only in A. D. 64; and departed thence in A. D. 65. Indeed, Titus appears to have been almost constantly itinerating and organizing Churches. We may trace him in his successive journeys from Syria to Jerusalem; thence to Corinth; from Corinth to Macedonia; back again to Corinth; thence to the island of Crete; afterward to Dalmatia; and, as some suppose, back again to Crete. This is very unlike the Churchman's bishop.

As for Timothy, St. Paul exhorted him to abide at Ephesus when he went into Macedonia. Now, as he writes to the Church of Philippi, in Macedonia, in the year 62, and that he should be shortly with them, (Phil. i, 25, 26, and ii, 24,) so he went thither in 64, and wrote his first epistle to him in 65. Two years after this he sends for Timothy to Rome, (2 Thess. iv, 9, 21) where he continued,

according to the ancient writers, till the death of St. Paul. We find him at one period with Paul, at Philippi and Thessalonica ; a little afterward at Athens ; then at Thessalonica again. Some years after this we find him successively at Ephesus, Macedonia, and Corinth ; then returning to Ephesus ; soon after revisiting Corinth and Macedonia ; then going to Jerusalem ; and last of all travelling to Rome, where the sacred historian leaves him.

(4.) The postscripts to the Second Epistle to Timothy, and the Epistle of Titus, in which the former is called bishop of Ephesus and the latter of Crete, are of no authority in deciding this question. These postscripts make no part of the sacred text. They are not found in some of our best and most ancient manuscripts. They are not the same in all copies, and some of them are evidently false. They were introduced later than the end of the fourth century, by careless or ignorant transcribers. They were excluded from the earliest English translations ; and for a long time after their introduction they were printed in italics, to show that they were without authority. Indeed almost all recent, sober critics acknowledge that these postscripts are no part of Scripture.

(5.) Committing the charge of ordaining presbyters and deacons to Timothy and Titus, was no evidence that there was no such power in the presbyters or bishops, who had been ordained in those places before. Indeed it is doubtful whether any were ordained in Crete and Ephesus, before Timothy and Titus were appointed to visit these places. The directions given to both Timothy and Titus show that they relate to the planting of Churches, by supplying them, for the first time, with regular pastors. And this seems to be one part of an evangelist's duty. It is more than probable there were no ministers ordained at Crete before the arrival of Titus there. One qualification for a bishop or minister in charge was, that he should not be a *novice*, or one *newly* converted ; time being required to prove men before they could be intrusted with the care of the Church ; therefore the apostles used not to *ordain* ministers in any place till their second or subsequent coming. The first mention that we have of the ordination of elders in every city, is in the fourteenth of the Acts ; whereas, many thousands were converted to Christianity, in different places, long before. Therefore, although the Gospel had been preached at Ephesus and Crete some time before the deputations of Timothy and Titus to these places ; yet we have no proof that any regular ecclesiastical organization had taken place, and they, as special missionaries, were appointed to organize in form the yet unorganized Churches. But admitting there had been numbers ordained in Crete and Ephesus, which is possible, this does not prove that the body of presbyters could not ordain. Indeed, there is no decisive proof that either of these ministers of Christ formally and individually ordained any ministers ; for in all or most instances of ordination recorded in the New Testament, a plurality of *ordainers* were present and officiating. And though we are not informed that any *ordainers* accompanied Timothy and Titus, we cannot affirm there were none such. Yet the whole force of the high Churchman's argument depends upon the assumption that these two evangelists were *singly* invested with the *whole* ordaining and governing power, in the diocesses supposed to be assigned to each.

Ordination to the ministry does not suppose a higher order. Aaron, the first high priest under the former dispensation ; and after him Eleazar, his son, were solemnly consecrated by Moses, who was the sole steward and superintendent over the house of God. But all succeeding high priests were consecrated by persons of an inferior grade to Moses and the high priest ordained. It seems necessary that the foundation of the Church should be laid by Moses ; but the superstructure was committed to meaner hands. The priesthood, once established, was sufficient of itself for filling up vacancies. And it is reasonable that the case in this respect should be similar in the Church of Christ. Whatever then of extraordinary power the evangelists possessed, as those that laid the foundation of Churches, the inference that a higher order of clergy, independently of the other grades, possess solely the right of ordination in the Christian Church, is neither scriptural, reasonable, or salutary.

(6.) If Timothy and Titus were diocesan bishops, then the apostles sustained a higher office. It is evident that the apostolical character was superior to that of the evangelists ; and Paul always addresses Timothy and Titus in a style of authority. And these themselves, though subject to the apostles, possessed, in their turn, an episcopal authority over the presbyters of Crete and Ephesus. Thus, again, *four* orders of clergy are created, according to the system of high Churchmen, instead of three. If, to avoid this difficulty, they grant either that the authority of apostles over Timothy and Titus was extraordinary ; or that the authority of Timothy and Titus over other ministers was so ; they surrender their principal argument for diocesan episcopacy. Indeed the instructions given to Timothy and Titus do not exactly quadrate with any ordinary ministry that ever obtained in the Church. But if we must have corresponding successors to these extraordinary ministers, we should retain their number and their titles. Why have we not still our apostles and evangelists, and prophets, and governments, and helps, and tongues, and interpreters, and miracles, and discerners of spirits, as well as they ?

(7.) Timothy and Titus received no ordination to their work. Now, as bishops, in the modern and ecclesiastical sense of the term, receive an especial ordination, by which they are constituted bishops, they differ materially from the character of Timothy and Titus. We learn that Timothy received ordination by the presbytery ; but there is no account of his receiving more than one ordination, and that by presbyters associated with St Paul. Whether Titus was ordained at all by the imposition of hands, is nowhere stated. Now, as no person could be a bishop, according to high Episcopalian views, without an especial ordination for the purpose, the example of Timothy and Titus is quoted without success, to authorize the modern diocesan plan.

(8.) During the three first centuries, neither Timothy nor Titus was called bishop. It is enough to quote, on this point, Dr. Whitby, who was a high Churchman. In his preface to the Epistle to Titus, he says, "The great controversy concerning this, and the Epistles to Timothy, is, whether Timothy and Titus were indeed made bishops ; the one of Ephesus and the proconsular Asia ; and the other of Crete. Now, of this matter, I confess I can find nothing

in any writer of the first three centuries, nor any intimation that they bore that name."

For the foregoing reasons, it is evident that Timothy and Titus were not diocesan bishops according to the modern scheme.

But if by bishops we only understand persons who had authority to ordain others or superintend their appointment, and to govern the clergy of their province, and to exercise rule over more than one single congregation; then Timothy and Titus had this superintending or episcopal jurisdiction, and so might be called bishops in a qualified sense. For, 1. The jurisdiction of Titus extended over all Crete, as is evident from these words, "For this cause, left I thee in Crete, that thou mightest set in order the things that are wanting, and ordain elders in every city." (Titus i, 5.)

2. The jurisdiction of Timothy appears to have extended beyond one congregation in Ephesus. St. Paul preached there three whole years, publicly and from house to house, exhorting them night and day. (Acts xx, 20, 31.) He also declares that a great and effectual door was open to him at Ephesus. The probability is, there were several congregations at Ephesus, though it is called only one Church.

3. The jurisdiction belonging to them in their respective districts, over which they had charge, extends both to the clergy and laity.

As to Timothy, he was set over the house of God, (1 Tim. iii, 14, 15.) That in that house he was to appoint elders or bishops; (ch. v, 22,) but they must be such as are duly qualified for that work; (ch. iii, 2, 7,) to appoint deacons. He was to receive accusations against elders and to rebuke them, (ch. v, 19, 20,) which plainly shows that there was a right of judging and censuring offenders in Timothy, by virtue of his office. He also had power to charge others not to teach any other doctrine than that which they had received, (ch. i, 3,) to command and teach with authority, and not to suffer his authority to be despised, (ch. iv, 11, 12.) And all these seem to pertain to the *trust* committed to him, (ch. vi, 20.)

As to Titus, he was to set in order the things which were wanting to ordain elders in every city; and to admonish and reject heretics.

In short, while the powers exercised by Timothy and Titus seem to be greater than those of pastors in charge of one single congregation; these powers do not well correspond to those claimed by modern diocesans. Nevertheless, the following inferences appear to us as legitimately drawn from the powers invested in Timothy and Titus.

First, That a degree of superiority exercised by some over other pastors, cannot be contrary to the Gospel rule. Or in other words, that the nature of Church government does not imply a perfect equality among the governors of it. The apostles, if they pleased, might have appointed persons in any other Churches, as well as those of Crete and Ephesus, to exercise such jurisdiction as that which these two exercised.

Secondly, That it is not unscriptural for men to have jurisdiction over more than one particular Church or congregation, for such a power Timothy had over many elders, and Titus over all Crete. Had such a power been contrary to the nature of Church government, St. Paul would not have permitted it, much less appointed it, in any of the Churches which he planted.

Thirdly, And hence also it appears, that the governing of Churches, or the ordaining of elders in them, was not so limited to the persons of the apostles but that it might be intrusted to others in the Church after their decease. It remains only to inquire whether they did intrust any person in such a manner as is certain Paul did Timothy and Titus.

Fourthly, Such powers were invested in others, as appears from these words: "The things which thou hast heard from me, confirmed by many witnesses, commit thou to faithful men who shall be able to teach others also." Titus was to ordain elders in every city. Those then were the successors who were appointed elders or bishops, and of these there were several, as we have seen, in each Church. The body of elders or presbyters were therefore the successors of the apostles, as those who possessed the supreme rule in the Churches. And though the apostles appointed Timothy or Titus to exercise jurisdiction in Crete and Ephesus, yet those who retained the powers originally exercised by the apostles and evangelists as far as these powers were continued, were the body of elders, who chose their pastors in charge, or bishops, in deference to the views and interests of the people, and who also exercised a controlling influence over their superintendents corresponding to those transmissible powers with which the apostles and evangelists were ordained originally.

13. But though presbyters or bishops appear to have been perfectly co-ordinate in ministerial powers during the days of the apostles; yet we have reason to believe that, for the sake of convenience, a certain priority or presidentship was allowed to some one of distinguished gifts and graces in each college of presbyters. Perhaps the following quotations from Dr. George Campbell of Scotland will present this in as unexceptionable a light as can be found elsewhere, especially as he was a Presbyterian, and contended for the entire parity of ministers as it regards their order. In discussing the subject of the apocalyptic angels, after having expressed his opinion that in the consistories and congregations of the primitive Christians, one presided, he proceeds, (Lectures on Ecc. Hist. Lect. v, p. 83): "A regulation of this kind all sorts of societies are led to adopt from necessity, in order to prevent confusion in conducting business, and those Christian societies would also fall into it by example. They had adopted the name *πρεσβυτεριον*, *presbytery* or *senate*, from the name frequently given to the Jewish sanhedrim. The term *πρεσβυτερος*, *elder* or *senator*, they had also borrowed from the title given to the members of that council. Nothing could be more natural, than to derive from that court also the practice of conducting their affairs more decently and expeditiously by the help of a president." Not that they were formed exactly on the same model. Their different uses must have required different modes of procedure. But as in the synagogue, he that presided and conducted the worship and reading of the law was called the angel of the synagogue; so it appears that he who had the chief management in the Church or congregation, was styled the *angel of the Church*, which accounts for the chief pastor among the seven Asiatic Churches being so denominated.

An example they also had, in the apostolic college itself, in which
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Peter appears, by the appointment of his Master, to have presided ; though in no other particular was he endowed with any power or privilege not conferred on the rest, who were, in respect to apostleship, his colleagues and equals. He is, indeed, made a principal foundation of the Church, (Mat. xvi, 18,) but they also are foundations, (Eph. ii, 20, and Rev. xxi, 14.) The power of binding and loosing, that is, of pronouncing without danger of error, the sentence of God in either retaining or remitting sins, was first conferred on Peter, (Mat. xvi, 19,) but afterward on them all, (Mat. xviii, 18 ; John xx, 23.) Yet when he professed his faith in Christ as Messiah, and his name was changed from Simon to Cephas, or Peter, there seems to be some degree of pre-eminence bestowed on him. (See Campbell, p. 81.) Peter also *first* preached the Gospel after the resurrection, to Jews, and to the uncircumcised Gentiles. He thus speaks of it afterward himself : “ Brethren, ye know that God made choice among us, that the Gentiles, by my mouth, should hear the word of the Gospel.” This is called in another place, “ opening the door of faith to the Gentiles,” and shows in what sense Peter got the “keys of the kingdom of heaven.” Yet there is nothing here that is given to him more than that he should be first in this great work, for Paul was afterward more eminent and successful than he.

“ That Peter, however, was considered as the president of that college, appears from several particulars. One is, he is not only always named first in the Gospels, and in the Acts, but by Matthew, who was also an apostle, he is called *πρωτος*, *the first*, which I imagine is equivalent to president or chief. *Πρωτος Σιμων* the first Simon. It is not the adverb *πρωτον* that is here used, which would have barely implied that the historian began with his name, but the adjective or epithet *πρωτος*. This is the more remarkable, in that he was not first called to the apostleship, for his brother Andrew was called before him. Sometimes when the apostles are spoken of, Peter alone is named ; thus, ‘ Peter stood up with the eleven,’ ‘ they said to Peter and the rest of the apostles.’ These, I acknowledge, are but slight circumstances taken severally, but taken in conjunction, they are strong enough for supporting all that I intend to build upon them. For nothing is here ascribed to him as peculiar but the presidentship, or the first place in the discharge of the functions of an apostle common to them all. He was not among the apostles as a father among his children, of a different rank, and of a superior order, but as an elder among his younger brethren, the first of the same rank and order. ‘ Be not ye called Rabbi, for one is your master, even Christ, and all you are brethren ; and call no man father upon the earth, for one is your Father, who is in heaven.’ It is perhaps unnecessary to add, that whatever was conferred on Peter was merely personal, and did not admit succession. Some keen controversialists on the Protestant side would be apt to censure what has been now advanced in regard to the apostle Peter, as yielding too much to the Romanist. Yet, in fact, nothing at all is yielded. The bishop of Rome has no more claim to be the successor of Peter, than the bishop of London has, or indeed any pastor in the Church. It is but too commonly the effect, though a very bad effect, of religious controversy, that impartiality and even judgment are laid aside by both parties, and each considers it as his glory to

contradict the other as much, and to recede from his sentiments as far, as possible.

"Now, though what has been advanced in regard to the apostles should not be deemed sufficiently established; yet that one, either on account of seniority, or of superior merit, habitually presided in the presbytery, will still remain probable; for the other reasons assigned, the obvious conveniency of the thing, the commonness of it in all sorts of councils and conventions, particularly in the sanhedrim and synagogue; the only rational account that, in consistency with other parts of Sacred Writ, or with any Christian relics of equal antiquity, can be given of the address, in the singular number, to the pastors of the seven Churches severally, in the apocalypse; and I may add, the most plausible account which it affords of the origin of the more considerable distinction that afterward obtained between bishop and presbyter."

"It may farther be observed, in support of the same doctrine, that some of the most common appellations, whereby the bishop was first distinguished, bear evident traces of this origin. He was not only called *προεστως*, but *προεδρος*, president, chairman; and by periphrasis the presbyters were called *οι εκ του δευτερου θρονου*, they who possessed the second seat or throne, as the bishop was *πρωτοκαθεδρος*, he who possessed the first. Thus he was in the presbytery as the speaker in the house of commons, who is not of a superior order to the other members of the house, but is a commoner among commoners, and is only in consequence of that station accounted the first among those of his own rank. The same thing might be illustrated by the prolocutor of either house of convocation in England, or the moderator of an ecclesiastical judicatory in Scotland. Now as the president is, as it were, the mouth of the council, by which they deliver their judgment, and by which they address themselves to others, it is natural to suppose, that through the same channel, to wit, their president, they should be addressed by others." (Camp. Ecc. Hist. pp. 85-87.)

In regard to the government of the Church in the age immediately preceding the apostles, and as it is exhibited in the writings of the apostolical fathers, the brevity necessary to be observed in communications for this Magazine, as well as the numerous quotations necessary to present this part of the discussion in a clear light, prevents us from introducing it at length or in form. The evidence from this source may be given at a future time if necessary. It is proper now, however, to remark, that the modern doctrines of the successionists receive no countenance from the epistles of Clemens of Rome, Polycarp, and Ignatius; but on the other hand, complete proofs can be collected from them, to show that the additions and changes which high Churchmen have introduced into the government of the Church of God, are solemnly condemned by the government which obtained immediately after the death of the apostles, and as it is described or referred to in the writings of the apostolical fathers.

In regard to the nature of the episcopacy which obtained in the second and third centuries, and as far as the time of Constantine, we will only make a few remarks, though a long article for this alone would be needed.

It appears from the most ancient records, as well from the New Testament as the earliest Christian fathers, that there was a number of co-ordinate pastors appointed by the apostles to each Church or congregation, called indifferently, bishops or elders. And with these were associated the deacons, whose first charge was to serve tables; but who also preached or exhorted occasionally, and whose office seems to have been, in some respect, a kind of gradation toward the full ministry. When a suitable number of believers were collected, they were associated together and called *εκκλησια*, *a Church*. The episcopacy which existed in the second and third centuries seems to have been this. Every Church had a plurality of presbyters, who, together with the deacons, were all under the *superintendence, oversight, or inspection* of one pastor or rather *bishop*. All antiquity agree in assigning to one bishop no more than one *εκκλησια* or *Church*, and one *παροικια* *parish*, or rather, as the word may be rendered, *vicinage* or *neighborhood*. The superintendence which they exercised over the people was purely spiritual. They were authorized to rule the Church, *not as lords*, but that their authority itself should be exercised *as an example to the flock*. The titles given to them in Scripture, *ηγουμενοι guides, προστατευοντι, governors, &c.*, imply this. And the people, on their part, were bound to obey them, as appears from the use of the terms by which the duty of people to their pastors is expressed, *πειθεσθε, obey, ἵπεικετε, submit, &c.*

But in consequence of degeneracy in the Church during the third and fourth centuries, the state of things prepared the way for the changes which were effected by Constantine the Great. The result of this was the elevation of the episcopal order above the Scripture level. Hence, in a subsequent age, Popery was established. We know it is stated in opposition to this view of the subject, that "the first successors of the apostles were wise and good men, and therefore *would not* innovate upon an apostolic institution; and if they *would*, they *could not*, being watched by their associates in the ministry, and by the people." To this only a brief reply can now be given. We therefore remark: 1. We have all along admitted an original distinction, which, though very different from that which afterward obtained, served for its foundation. 2. The vices and ambition of the first ministers were so far from giving rise to this authority, that it is rather to be ascribed to their virtues. 3. It were easy, on the same ground with the objectors, to evince, *a priori*, that monarchy, or the dominion of one over the many, in the nature of things, is impossible. 4. Forming the Church according to the government of the state alone accounts for the change from better to worse.

Stackhouse, who rigidly maintains that diocesan episcopacy is of apostolical authority, after employing this argument *a priori*, and answering Jerome's opinion, that presbyters and bishops were not two distinct orders, gives a view of the station which bishops filled in the primitive Church, by no means agreeing with the character of those who claim to be their successors. "This difference," says he, "however, we owe to the authority of St. Jerome, among many other fathers, as to suppose the distinction between bishop and presbyter, not only as to the honors and emoluments,

whereunto the bounty of princes has enriched the former, but even to the exercise of their office and spiritual jurisdiction, was not near so conspicuous in former ages as it is now. A bishop then thought it no disparagement to be joined with the lowest priest in the sacerdotal honor. The common appellation wherewith they addressed each other was brother, or fellow-presbyter; nor was it any disparagement to his wisdom and knowledge, in every matter of importance, to advise with the assembly of presbyters, which was held to be the senate of the Church. Nay, several things there were in a manner peculiar to the bishop's office and function, which yet he could not do without the consent and approbation of his presbyters. He could not ordain any clerks unless the presbyters were consenting to it; for they were the persons who were to offer and propose such as they judged fit to enter into holy orders: he could not hear any cause of consequence without their presence, nor determine it without their approbation, and in case he did, the sentence he gave was to be null; nor could he degrade any presbyter without the consent of a synod, wherein a majority of presbyters were usually present; or suspend him without the approbation of his chapter." (See Stackhouse's Body of Divinity on this subject, and the authorities quoted there.)

How absurd then it is for Romanists, and the members of the English Church, to contend that they are the legitimate and exclusive successors of the apostles and the humble bishops or pastors of the primitive Church. These modern **LORDS** have very little in common with apostles and apostolic men. And the boast of the Protestant Episcopal Church, in these high claims, is very slender; when in the place of having her genealogy up through lines of humble and scriptural bishops, she is compelled to acknowledge that her succession is through the excommunicated sect of the Scotch non-jurors, and the British parliament and king, in whose hands the ordainers of American bishops were the mere tools. Had we no better through Mr. Wesley, than the defective and null ordination of the Protestant Episcopal Church, by which our ministry would become null when exercised in any portion of Britain's dominions, we would renounce for ever the anti-scriptural authority.

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ART. II.—VERBAL CRITICISM.

THAT a knowledge of words is essential to a right understanding of an author, will not, we presume, be disputed by any one competent to decide correctly on this subject. And it is equally certain that in order to analyze any proposition, the terms in which that proposition is expressed must be accurately understood. But how can this be done without a thorough and critical knowledge of the words themselves? Hence the great importance of acquiring a critical knowledge of words, so as to understand their *ideal* or *radical* import, in order to qualify ourselves to become safe in-

structers of others. This is peculiarly important to all those who would aspire to be commentators of God's word.

In every art and science there are certain terms used, which may be called its *technicalities*, the understanding of which, according to the sense in which they are used by those who understand each other, or by those who profess a knowledge of that art or science, is essential to every one who would either judge of the accuracy of any thing which may be advanced in reference to that particular art or science, or become a teacher of it to others. Thus, in the theory and practice of medicine, there are certain physiological terms, technically used by physicians, well understood by them, without the knowledge of which a man cannot discourse intelligibly upon medical science, nor correctly judge of any theory which may be put forth on that subject. The same may be said of every other art and science, however common it may be. Carpenters and shoemakers may have in daily use certain technicalities perfectly familiar to themselves, and therefore well understood by even their apprentices, which might puzzle a learned man who may not have turned his attention to the peculiar meaning and application of these terms. The cook of Sir Isaac Newton might possibly have confounded him in the use of some phrases in the culinary vocabulary, the peculiar meaning of which he may never have condescended to ascertain.

From the obvious truth of these remarks, it will follow that a lecturer on astronomy, for instance, before a promiscuous auditory, who had not studied the science, if he would be understood, must first of all explain those astronomical terms by which certain parts of his theory, and the things of which he speaks, are designated. How else would an unlettered man, who had never given his mind to the study of this branch of knowledge, understand what the lecturer meant by *degrees*, whether of longitude or latitude, by *horizon*, *zones*, *nodes*, *conjunctions*, the *sun's parallax*, *orbits of the sun, moon and stars*? All these and other terms with which the astronomer is perfectly familiar, would be unintelligible jargon to the uninitiated into the science.

These remarks are, of themselves, sufficient to put to "silence the ignorance of foolish men," who often boast that learning is a useless acquisition to some professional men. That it is not necessary for a man to be learned in every art or science in order to be a proficient in one, we grant. A mechanic need not understand physic, nor a physician law, nor a lawyer divinity, in order to qualify him for his profession: and yet no man, who has knowledge sufficient to entitle his decision to respect, will dispute that the more a lawyer knows of divinity, the more a physician knows of law, and the more a mechanic understands of both, the less likely will be either of them to be imposed upon by artful and designing men.

But while it is generally admitted that lawyers, physicians, astronomers and statesmen, must be learned in order to make them competent in their respective professions, by an unaccountable obliquity of intellect, it is concluded by some that a minister of the Lord Jesus Christ needs it not—that it is in fact "a dangerous thing,"—so dangerous that we should scrupulously avoid every

thing which looks toward a learned ministry. While we wish to treat all such persons with due respect, we mean so far as to use all proper means to obviate their objections, and to bear with their infirmities in a becoming manner, we cannot yield to them an important principle, nor so far gratify their prejudices, as to leave them in the undisturbed possession of them. For while we admit, with all cheerfulness, "that God hath chosen the foolish things of this world"—that is, that preaching of the cross of Jesus Christ, which the wise philosophers of Greece and Rome called foolishness—"to confound the wise," to "save them that believe," we cannot so far bow to their prejudices as to concede that God ever put a man into his ministry, with the express design of instructing the ignorant, who did not himself understand, and could not explain and enforce the mind and will of God. And though we award to all such that it is by no means essential for a minister of the sanctuary to be what is called a classically educated man, yet we do mean to contend that he should be thoroughly versed in biblical literature, and so far become acquainted with those other sciences which are needful to enable him to understand, explain, defend, and apply the Holy Scriptures, to all doctrinal and practical purposes. We therefore dismiss from our theory the wild vagaries of those who wrap themselves up in intellectual indolence, and, under the vain pretence that God miraculously qualifies those whom he calls to preach his Gospel, refuse all those human helps which a laborious study would bring within their reach. This pretence we think equally dangerous with that adopted by others, who think that human learning alone is all that is necessary for a Christian minister; and hence discard all dependence upon a Divine call and spiritual qualification. If we must be destitute of the one or other of these qualifications, we confess that we should cling to the theory which makes an experimental knowledge of Divine things and a call by the Holy Spirit essential to a Gospel minister. We consider, therefore, human learning only as a useful auxiliary to the "ministry of reconciliation," but yet so necessary that a man who wilfully neglects a favorable opportunity of acquiring it, is highly culpable, a betrayer of his trust, and a sinner against the people of whom he has the pastoral oversight.

We think we cannot easily be misunderstood on this point. That we may not be, and so lose all our labor in the preparation of this article, we repeat, that a Divine call by the Holy Spirit, and a spiritual qualification, arising out of a sound experience of Divine things, under the sealing influence of God's eternal Spirit, we consider so essential to make a man a competent minister of the Lord Jesus Christ, that all the learning in the universe cannot be a substitute for that call and qualification; but we moreover believe that he who is thus called and qualified, in order to "make full proof of his ministry," must assiduously improve every opportunity in acquiring useful knowledge, and that if he neglect this most obvious duty, his call will run out, his soul will become barren, his understanding vacant, and instead of being a blessing, he will prove a curse to the people to whom he ministers. This is our judgment, not indeed hastily formed, for it has "grown with our growth and strengthened with our strength," until it has become a settled prin-

ciple in our theological creed—and the more firmly fixed because we believe it strictly Wesleyan, taught and practically illustrated in the establishment of his societies, and in all his instructions to his ministers ; and hence it follows that, so far as we have departed from it in theory or practice, we have made a retrograde movement from Wesleyan Methodism.

We have fixed our attention upon that branch of criticism called *verbal*, for two reasons. 1. Because it is most important to the student himself. Words are the signs of ideas ; and therefore unless he understands the words of his author, it is not possible that he should learn any thing from consulting him. 2. Because this sort of knowledge is the most difficult to acquire. We may indeed acquire the orthography and pronunciation of a language, and thus read and speak it without understanding its import. In this manner children learn to speak and read their mother tongue without understanding its meaning, the same as parrots learn to talk without understanding what they say. And for the same reason many persons, for the want of affixing definite and accurate ideas to terms, are never instructed from what they hear or read.

This sort of criticism is distinguished from others in this way :— It puts the man who uses it in the attitude of a learner. He who sits down to criticise a work with a view to decide upon its merits, assumes the office of a severe judge, and pronounces, *ex cathedra*, on its style, its doctrines, and on its tendency, with all the authority of a master. But he who is studying to ascertain simply the meaning of an author, takes the place of a humble learner, who wishes to be instructed by what he reads. When he has mastered this part of his task, he may then take a bolder stand, and become the criticiser of his author's performance, because he now fully comprehends the import of his words. It will be perceived at once that no man is competent to judge of any literary work until he has so far mastered the language in which it is written, as clearly to understand its phraseology.

We do not mean to say that he who assumes the office of a critic always performs the most important service to the reading community. If, indeed, he be a proficient in the science of criticism, has a comprehensive knowledge of the subject on which an author has written, and is actuated solely with a view to do good, to shed light upon the minds of his readers, he cannot well do otherwise than render a service to the cause of literature and science. But how many there are who undertake to pronounce upon the works of others, who are themselves destitute of those qualifications essential to a right understanding of their subject—who are actuated by a malignant disposition, or by feelings of jealousy and rivalship, either of which defects totally disqualifies them for impartial judges. Such certainly are unfit for the high office they have assumed, as the administrators of rewards and punishments among the candidates for literary distinction.

But what is necessary to enable a man to succeed in this branch of criticism ? May not a man be able to dissect words, to trace them to their roots, and to give them their literal signification, and yet not understand the real meaning of an author ? We think he may—though we allow that no man is qualified for the sort of cri-

ticism for which we now contend, unless he can do this with some tolerable accuracy. Words often change their signification, and hence are not used by every author in the same sense. This shows the necessity of studying the *history* of language, and being able to trace words up to their radical or verbal import. But words are more often used *figuratively*, in which case, though a knowledge of the *literal* is essential to a right understanding of the *figurative* sense of a word, yet a mere literal interpretation derived from its etymological or verbal signification, will not of itself give us the meaning of our author. It is important, therefore, that we should

1. Ascertain the *object* which a writer proposes to himself in putting his pen to paper. This will enable us to enter into his views, to appreciate his motives, and to comprehend his design—all which is necessary to enable us to understand his words, and more especially those which are emphatical.

2. We should take into consideration the *times* in which the author wrote. This comprehends not only the exact era of his writing, but the state of the people, their geographical, political, moral, and religious state, as well as their state of mental and literary improvement.

3. We should ascertain the leading proposition the author designs to establish, or the particular doctrine or duty he aims to illustrate and enforce.

4. Nor is it less necessary to understand the peculiarity of style which predominates throughout his writing. This will enable us to account for certain forms of expression, and to ascertain with greater precision the meaning of important words which may occur in the discourse. This last mark applies with peculiar force when the sacred writings are under consideration; for nothing is more certain than that they used terms in a peculiar sense, so much so as to distinguish them from all other writers whatever.

For an illustration of these rules of interpretation, let us refer to St. Paul's Epistle to the Romans. Who can rightly comprehend the words *law*, *works*, *justification*, *faith*, *election*, *predestination*, *Sabbaths*, *new moons*, *Jews*, *Gentiles*, and a multitude of other important phrases which occur in this deeply argumentative epistle, without taking into consideration the grand *object* he had in view, the *state* of the people to whom he wrote, the great and *leading truth* he designed to establish, as well as the *peculiarity of style* which characterizes St. Paul's writings? The same remarks will apply to all the sacred writings, and indeed with less or more force to all ancient authors.

5. Another important qualification to enable a man to use this sort of criticism safely and to advantage, is the *grammar* of language. Though language, written as well as spoken, existed long before that analysis of language was cultivated called *grammar*, yet it is not possible adequately to understand an author, so as either to criticise his style and doctrine, or to enter into a verbal examination of his sentences, without an accurate knowledge of the several parts of speech. Unless the student know whether a word is used as a *noun* or a *verb*, and, if the latter, whether in an *active* or a *passive* sense, how can he accurately understand the meaning of an author? Equally important is it that he should be

able to distinguish the *tenses* of the verb, as well as the *cases* of the noun, if he would succeed in his critical investigations. When he is able to reduce a sentence or compound word to its elementary principles, so as to ascertain the radical meaning of the words employed, he may then, and not till then, undertake the office of a verbal critic, and endeavor to fix the precise meaning of an author whom he may consult.

6. In consulting the sacred Scriptures—and indeed all ancient authors—that we may comprehend adequately their meaning, it is not only necessary that we should understand their language, but it is equally essential that we should acquaint ourselves with their history, their geographical situation, their peculiar customs, their proverbial modes of speech, their civil and ecclesiastical polity, as also the history and customs of the people with whom they were, at different times, associated, or with whom they came into collision, in their disputes and wars. This item comprehends a vast compass of knowledge, but without which a student may in vain seek a solution of many passages of sacred Scripture. Every one, who is at all conversant with those venerable records of truth, knows that there are in them almost perpetual references to historical facts, to geographical boundaries, to civil institutions, and religious ceremonies, not as respects the Jews only and the early Christians, but also as respects other nations, sometimes distinctly named and enumerated, such as the Egyptians, Chaldeans, Idumeans, Edomites, and Canaanites, in the Old Testament, and the Greeks and Romans in the New Testament. Now, without some tolerable acquaintance with these nations, which can be acquired only from history and geography, how is it possible for us to understand the point of an allusion to those peculiar customs and usages by which they were severally distinguished?

Did, indeed, the same habits exist among us as were prevalent among them, we might not find it so difficult to comprehend these things. But though the customs of oriental nations are much less fluctuating than they are among us and the nations of Europe, yet they have varied less or more, so that many things which were perfectly familiar to the minds of those who wrote in those days, are now obsolete, and have been substituted by others, perhaps, however, equally unintelligible to all who have not an intimate and thorough acquaintance with their civil and religious history. It must therefore be evident to every one, that none are competent to make a thorough and critical investigation of those words and sentences which refer to these ancient and antiquated customs, with which the sacred Scriptures abound, but those who have travelled over the records of antiquity, and familiarized themselves with those national peculiarities by which those nations, some of whom are now swept from the earth, were at that time distinguished.

This branch of knowledge is especially necessary to enable us to understand the bold and lofty figures with which the Scriptures abound. It is well known that, among all the books ever written, either ancient or modern, there are none so distinguished by their figurative language, by trope and metaphor, as the Holy Scriptures. These metaphors are taken from history, from natural scenery, from warlike fetes, from civil and religious customs, rites, and cere-

monies, from architectural and other monuments, from friendships and antipathies, from their mountains and valleys, flocks and herds. Now, though we may ascertain the *literal* meaning of the words used by those authors without an acquaintance with all these things, yet it is impossible to understand the point of the allusion, the suitableness of the figure, so as to perceive the analogy between the literal and figurative meaning, unless we have been made acquainted with the facts and things whence the metaphor is taken. Who, for instance, can comprehend St. Paul's allusion to the Grecian games, though perfectly intelligible to him and his readers, without a knowledge of the manner in which they were celebrated? Equally unintelligible must be Daniel's interpretations of Nebuchadnezzar's dream, and the writing upon the wall in the king's palace, to those who are ignorant of the history of those times. These are selected merely as an illustration of our meaning, in this branch of the subject.

7. Though we may rely with confidence upon the general faithfulness of our translation of the sacred Scriptures, yet an acquaintance with the language in which they were written is no trifling acquisition to the biblical student. We do not intend to say that this is essential to qualify a man to become a minister of the Gospel. In this respect the times are altered. Time was, and especially at the memorable era of the Reformation, as well as for many years subsequent to that event, when all the learning in the world was locked up in a foreign language; and hence the several nations of Europe agreed, by common consent, to make the Latin tongue a general medium of communication with each other. Law, physic, and divinity were taught in this language. To this and to the Greek language, all went, as to a common source, for information; and what they learned from this source, they communicated to others, generally, through the medium of the same language. Indeed, it seemed to be a common impression, that the people in general, those of them who did not understand Greek and Latin, had nothing to do with a knowledge of letters, nor with the sciences, and hence no pains were taken to instruct them. This may account for the fact that the Holy Scriptures were denied to the people, and the strenuous manner in which they were withheld from them by the Catholic priesthood, even after the lights of the Reformation had dispelled in some measure the clouds of ignorance and superstition.

But this bright era, so much deprecated by those who profess to have the keys of knowledge, and whose interest it is to keep the doors of information locked up from those people, broke the spell by which the human mind had been so long held in this enchantment, and gradually poured upon the world the light of truth through the medium of their vernacular language. The translation of the sacred Scriptures into the languages of Europe, by which the treasures of Divine knowledge were laid open to the people, created a new era in the history of literature and science; and it has taught mankind that an Englishman is just as capable of acquiring knowledge through the medium of his own language, as a Grecian or a Roman was, by means of the Greek or Latin. Another effect, no less beneficial in its results, has been, that the litera-

ture which had been locked up in the cabinets of princes, and was unapproachable by the common people in consequence of having been taught in the learned languages, is now made accessible to all who can read and understand their mother tongue. Not only the sacred Scriptures, but all books of knowledge, have been faithfully translated into English, and plentifully diffused in the community, and thus put within the reach of all who have the leisure, disposition, and other means of acquiring information. This is a reformation in literature, no less important for the human mind, to enable it to emancipate itself from the thraldom of ignorance, than was the reformation in religion and morals for the deliverance of the soul from the degrading and ruinous slavery of sin.

These facts are mentioned to show that the same necessity does not now exist for a critical knowledge of ancient languages as did formerly. These fountains of knowledge have been opened by learned and scientific men, whence the streams of truth and knowledge have flowed out to water the land. Of these streams all may drink and be refreshed without being able to ascend to the fountain whence they flow. But, we do not wish to be misunderstood upon this subject. We do not mean to say that because there have been wise and learned men heretofore, to whose indefatigable diligence we are so much indebted, that the necessity for a succession of them ceases to exist. All we mean to say is, that such have been the results of their pious and learned labors in cultivating this prolific field, that we may now "reap that on which we have bestowed no labor," having been furnished—thanks to their learned industry—with such helps, that though we cannot work with the same tools, we need not despair of participating with them in the rich reward at last—provided we improve our high privileges with a wise and conscientious diligence.

With these remarks in behalf of those who may think it their duty and privilege to labor in the Gospel field with less polished implements than their predecessors, we proceed to say, that still it is an unspeakable privilege to be able to trace the streams of truth to their fountain, that we may ourselves test the integrity and faithfulness of those translations which have been transmitted to us from our ancestors by comparing them with their originals. Neither is this a small advantage. The truth of God always has had, has now, and doubtless always will have enemies—learned, acute, philosophical, and philological enemies. These will, as they ever have done, avail themselves of every aid which ingenuity, impelled on by a malignant hatred to Christianity, can possibly invent. They will impugn the integrity of translations, and to sustain themselves in their opposition, resort to philological criticisms, to verbal distinctions taken from the original Scriptures, and all this with a view to invalidate the Divine authority of the word of God. These enemies must be met and vanquished. But how is this to be done? Shall the theologian content himself with a mere spattering knowledge of things, and thus allow the learned infidel to triumph over him as an ignorant dolt? This would be a triumph greatly to be deprecated by the friends of truth. And it is a consoling thought, that amid the sharp conflict which has been carried on between truth and error for ages, during which the enemies of revelation

have resorted to every artifice that learning and ingenuity could invent, the cause of truth has always had such able and learned advocates to defend it, that it has stood firm, not only because it "was founded upon a Rock," but because its friends were able to meet their antagonists on their own ground, to contend with them with their own weapons, and to overthrow them with the strong arm of truth. Did the enemies of revelation resort to history, ancient and modern, to geography, geology, and tradition, to invalidate the authority of the Holy Scripture? Its advocates, in setting up their defence, showed that they were equally well acquainted with all these topics, and that, when rightly understood and applied, instead of militating against the truth, they all contributed to its defence and establishment? Did their antagonists resort to their philological criticisms to show that our conscientious translators had mistaken the words of the sacred writers, or had wilfully perverted their meaning? How triumphant have been the vindications! The heterodox Socinian has gained less to his cause by resorting to his criticisms upon the original words of Scripture, than the orthodox theologian has by the manner in which he has been able to repel his attacks. This, to be sure, is a homage we owe to truth. But it is likewise a homage to that love of learning and sound knowledge which truth inspires. Let but its friends lay down their weapons, and cease to ply themselves with those helps which an acquaintance with the learned languages affords, and the enemies of the truth would soon spring up in increased numbers and boldness, and bid defiance to the "armies of the living God."

8. Another qualification equally essential for a right understanding of words, is a careful attention to the *synonymes* of a language. That there are a multitude of words nearly synonymous in sense is obvious, not only from the numerous classes of words which are found in every language which has been highly cultivated and long used as a living language, but also from the very fact that all lexicographers resort to the use of one or more words of more familiar import, to explain others whose meaning is not so apparent. To study, therefore, the nice shades of difference between the meaning of words of kindred signification, as well as the exact sense in which the several terms of synonymous meaning are used, together with the sense designed to be affixed to any important word by the author who uses it, is the imperative duty of all those who would accurately comprehend the meaning of an author or speaker.

9. Above all other things, a sincere and ardent *love of truth* is indispensable to a student in this, as well as in every other department of knowledge. A child comes to the study of his alphabet without any of those prepossessions and prejudices with which a person has to contend, who has already formed his creed, or made up his judgment respecting the truth or falsity of a proposition or theory. Hence, it is often affirmed that a *childlike simplicity*, by which is meant an honest intention, should characterize the man who is in the pursuit of truth. The child listens attentively to the lessons of his teacher, receives with honest simplicity all his instructions, and with the most implicit confidence reposes himself upon the wisdom and fidelity of his instructor. It is this disposition of mind which qualifies him to receive what is imparted without hesitation and with so

much facility. It is true that the child, not having a judgment to distinguish between truth and error, is liable to be imposed upon by a designing instructor; and that very simplicity of mind which characterizes childhood, makes it therefore the more important that lovers of truth only should have the charge of youth.

But something of this same simplicity, this oneness of intention, this honest desire to know the truth and to follow it, should possess the minds of all those who come to the investigation of any word or proposition. Those who approach this or any other subject with prepossessions for or against any particular theory, are perpetually liable to make their prejudices the key to unlock the meaning of words, and their preconceived opinions the basis of truth. Such, certainly, are not qualified to judge impartially. And this remark applies with peculiar force when the study of the sacred Scriptures is undertaken.

9. But here the question arises, how shall a man qualify himself for this sort of criticism? Can he, unaided and alone, acquire that knowledge of the structure of language which is essential to enable him to trace out the etymology of words, to ascertain their radical signification, and to apply them in speech or writing to the purposes of instruction? Can he, in this way, accurately understand the use of metaphorical terms, peculiar modes of speech, and the numerous allusions to customs now obsolete, to nations now extinct?

To all general rules there are exceptions. As a general rule, then, we think none but those who are destitute of the knowledge we are commanding, will affirm that all this can be accomplished without the aid of a competent instructor. Whatever may be awarded to some giant minds, impelled on in the pursuit of knowledge by an irrepressible desire for usefulness,—and there have been a number of such,—it must be admitted, as a general truth, that to excel in any branch of literature and science, there must be a foundation laid in youth by suitable instruction, and this foundation must be built upon by a constant and persevering application of the mental and moral powers to those subjects which naturally strengthen and expand the mind.

But even those who have acquired literary distinction chiefly by their own efforts, have had some of the advantages of an early education. It may indeed be doubted whether any man could even acquire a knowledge of the alphabet of his mother tongue, unless he had some one to teach him. And without at least this amount of knowledge, what progress could any one make? When, however, a man has had the common advantages of a school education in his youth, has contracted a taste for improvement, and has the facilities now so generally afforded to all for the acquirement of literature and science, he may, by suitable application and persevering industry, climb the hill of science and enjoy the pleasures of surveying the pleasant fields of knowledge spread out before him. Let not such, therefore, be discouraged. Though they may have to labor hard and long, yet what they thus acquire, will be the more deeply radicated in their understandings and hearts, the more highly prized and faithfully applied to practical purposes.

But if these would acquire an accurate knowledge of words, they

must not only read books, but they must see to it that they thoroughly understand them. Many greatly err on this point. They run so hastily through a treatise that they are little profited from what they read. For such there is no excuse. Helps there are enough, and more than enough. The difficulty is to select the best. Dictionaries must be consulted on all words of dubious import. And in consulting these, care should be taken to trace derivative and compound words up to their respective roots or primitive elements.

It is true that most of our English dictionaries are very defective in respect to etymology. They are mere definers of terms; and though their definitions may be in the main accurate, yet they leave your mind uninformed as it regards the verbal signification of the words they explain. Before *Webster* appeared, *Bailey* had done most in this department of philological criticism; and even now no student should be destitute of his valuable dictionary. *Webster* has been mentioned. He has indeed, by his learned labors in the field of philology, done much to clear away the rubbish which had been accumulating for ages around the roots of our language. In the department of etymology certainly, he has opened to the student a path by which he may ascend to the fountain whence issue those streams which, dividing in different directions, have flowed over those fields of human language now occupied by the nations of the earth.

His work, however, is not complete. In giving us the etymology of our language, he has left unexplained those original words whence the English terms are derived. Take, as an instance of what we mean by this defect, the word **CHRONOLOGY**. *Webster* tells us that it comes from the Greek, *χρονολογία*, and that it signifies, "the science of time; the method of measuring, or computing time by regular divisions or periods, according to the revolutions of the sun or moon, of ascertaining the true periods or years when past events or transactions took place, and arranging them in their proper order according to their dates." All this is accurate enough. But still, the mere English reader is no more instructed from the quotation of the Greek word, than if it had been entirely omitted, or its place supplied by some Egyptian hieroglyphic. If the lexicographer had told us that the Greek word *χρονολογία* is a compound term, made up of two simple Greek words, *χρονος*, which signifies *time*, and *λογος*, which signifies, a *word*, a *discourse*, or *an oration*, we should then have had the idea expressed by the word itself, and likewise a reason why, in its anglicized form, it was adopted to designate that branch of science which relates to the computation of time, and the dates of certain transactions.

Take another word as illustrative of this defect in etymology—**Theopathy**. This we are told is from two Greek words, *Θεος* and *παθος*, neither of which is explained—and signifies "religious suffering—suffering for the purpose of subduing sinful propensities." Very well—this is the popular meaning of the word. But does the mere English reader derive any such idea from the insertion of those two Greek words? Certainly not. Had Dr. *Webster* told his readers that *Θεος*, means *God*, and *παθος*, *suffering*, *disease*, or *calamity*, their minds would have been conducted up to the radical import of the words, and thence seen a reason why it is defined to

mean *religious suffering*, because a more literal interpretation would be, *suffering for God*, that is, in the *cause of God*.

Let us select one more example of this defective manner of etymological definitions—*Archeology*. Webster justly informs us that this is from the Greek, *ἀρχαῖος* and *λόγος*, “a discourse on antiquity; learning or knowledge which respects ancient times.” Here we have again a popular definition of the word *archeology*; but not a single ray of light to conduct us to the radical or verbal import of those two Greek words, whence the compound term *archeology* is derived, or rather anglicized, for it is nothing more than a foreigner arrayed in an English dress. Had the author informed us that *ἀρχαῖος*, means *ancient*, and that this comes from *ἀρχή*, signifying *origin*, or *source*, the *beginning*, and that *λόγος*, as before, signifies a *discourse*, we should have immediately discovered the appropriateness of the term *archeology*, when defined to mean a *discourse on antiquity*.

These examples have been selected to show the great importance of being able to trace words up to their source for a right understanding of them, and also that we may see the reason why they were so used at first, and adopted into our own language. They moreover show what an essential service that man would render to the cause of science and literature, who should furnish the world with a lexicon of such a character, that the student might be able to trace, at a single glance, every word up to its source, and to find the ideal, verbal, or radical signification of each.

It is true, that by going from one dictionary to another,—from Webster to Ainsworth—from Ainsworth to Schrevelia—from him to Buxtorf, Parkhurst or Gesenius—and then wading through Boyer, and some dozen of others, Spanish, Italian, German, Dutch and Anglo-Saxon lexicons, and a few medical dictionaries, we may finally arrive to a satisfactory knowledge of the word, the precise meaning of which we are in pursuit of. The objection, therefore, that a dictionary of the description we have suggested, would be unwieldy from its bulk, and expensive from the labor and cost of preparing and printing, is obviated from the single consideration of its untold utility; but more especially from the fact that it would supply a desideratum in the department of philological literature, the want of which is principally felt, we should suppose, by every scholar, and every man of reading. Besides, what would be the expense and labor, in comparison to that which is now exhausted in going from stream to stream, until we are wearied with research, before we arrive at the fountain head?

With a view to show still farther the importance of being able to trace words to their primitive source, I will select an instance of English words which are not derived directly from either the Greek or Hebrew, but are used to represent the same idea as other words of similar import in those languages. Take, for a sample, the word **ETERNITY**. Turning to an English dictionary, I find this word coming to us from the *Latin*, *aeternitas*, and its definition to be “duration or continuance, without beginning or end.” I turn to a Latin dictionary, and find about the same definition. In neither of these, therefore, can I find the original idea whence this definition itself is derived. I therefore go to the Greek term *αἰών*, which is generally,

in the Bible, rendered *eternal*, and find it to signify "a long period of time, an age, indefinite duration, comprehending time, whether longer or shorter, past, present, or future." This does not satisfy me. I therefore turn over and examine those passages in the Old and New Testament, where this word and its cognates are found, and I learn, indeed, from these, considered in connection with their respective contexts, that the above definitions are in the general accurate; but still, I wish, if possible, to get a more precise and definite idea of the meaning of this most expressive and comprehensive term. I then take up a Hebrew dictionary, and look for the root of the words which our translators have rendered *eternal*, *eternally*, and *eternity*. This I find to be סְבִיבָה, (*olim*), and that its verbal signification is, *to hide, to conceal*; and I think I discover in this verb a most expressive idea, as much so as any one word can express it, of that *invisible* eternity which lies *hidden* from human view; and also perceive a reason why a great man defined time to be "a fragment of eternity, broken off at both ends." While meditating upon the meaning of this word, as expressive of that eternity past and to come, which is completely *hidden* from my view, I feel a sacred, an indescribable awe come over my mind, as if I were standing before the incomprehensible Jehovah, about whose throne are "clouds and darkness," while he "draweth back the face" of it from human view. Eternity is then an undefinable something *hidden* from men's view, perfectly beyond the grasp of the most improved and expanded intellect.

That this is the idea which ought to be attached to this word, I mean a something which has neither beginning nor end, I am farther convinced, by examining the several places where it occurs in the sacred Scriptures, for I find it used adjectively in reference to the supreme Being, as denoting his never ending duration—such as the *eternal*, the *everlasting God*.

These examples are quite sufficient to show the vast importance of this branch of knowledge, the proper understanding of words; and likewise the great help to its acquisition which would be afforded by a lexicon which should lead us back, step by step, from our mother tongue, up to the source whence each word is derived, with a familiar and accurate explanation of their primitives; as well as to those terms in other languages for which ours stand as proper representatives. Now, if the labor bestowed in Johnson's quarto dictionary, and is now bestowing upon Richardson's, in quoting authorities from numerous English authors, in support of their definitions, were expended in furnishing the world with a complete etymological dictionary, much of time and labor would be saved to the critical student. Let us, however, be thankful for what we have. Some master and benevolent spirit may yet arise to bless the world with the desideratum.

We must not be understood as wishing to detract aught from the merits or to depreciate the excellence of the dictionary we have more especially named. If our judgment were worth recording, we should say that it is far the best, the most perfect of any we have; and Americans ought to indulge in an honest pride,—if that passion may be enrolled among the virtues,—that one of her sons has arisen to cast such a flood of light upon the page of her litera-

ture. As a philologist, *Noah Webster*, in spite of all the obloquy attempted to be cast upon him by contemporary writers, will stand among the first—if not, indeed, in the very first—rank of those who have dug about the roots of our language, and exhibited their branches, as they have shot out from the common and original stock.

But in spite of our efforts to be brief, we perceive that we are spinning out our thread to an undue length, before we come to the thought with which we designed to close. We wished to assault, and, if possible, to prostrate an enemy which is stalking through the fair plains of literature and science, with an intent to pluck up by the roots the young trees we have planted ere they have had time to take firm hold of the earth. And the remarks we have to make on this branch of the subject, will furnish a farther answer to the question, “How shall we best qualify ourselves for this work of verbal criticism?”

We have already shown some of the methods by which this may be done. But these, however assiduously we may apply ourselves to the subject, and however apt scholars we may be, are slow and tedious. We venture to affirm that the same student will acquire more real knowledge in one month under the tuition of a competent teacher, than he would in six months without one. And the sooner he begins in this work the better. While the mind is young and flexible, the body active and vigorous, is the fittest, indeed, the only proper time, to lay a foundation for mental improvement, and for the acquirement of useful and extensive knowledge.

Hence, from both these considerations, the importance of having literary institutions for our youth. We do not wish to train them especially for the work of the ministry, but chiefly to imbue their minds with sound learning, and to make them thorough scholars. For theological schools, as such, we have no predilection. We have no wish to take a young man and educate him for the ministry the same as we would educate a man for the profession of law, of medicine, or for a statesman. And yet we would, were it the will of Providence, that all our ministers were thorough scholars; for sure we are that no science demands the exercise of greater powers of intellect, of more critical acumen to develope its principles, to scan its doctrines, to defend its truths, and to enforce its precepts, than does the science of divinity. Nor can a man lay the foundation for those high attainments in theological knowledge and verbal criticism with greater facility than by availing himself of the advantages of these seminaries of learning in the days of his youth; and then, if after that God shall see fit to call him to the work of the Christian ministry, he will be qualified to enter upon it with all that enlightened piety and chastened zeal which distinguish God’s most favored servants; as well as with a reasonable prospect of succeeding in the discharge of his high and holy duties.

It is often said that if God prefer learned men for his work, he will doubtless call them to it. Without stopping to expose the impiety of such an assertion, we may ask, How shall God call learned men when none such are to be found? Or does the objector suppose that learning will spring up among us in the same miraculous way that he presumes his minister is to be called and

qualified to preach the Gospel? He professes not to undervalue learning. He loves to see and hear a minister of Jesus Christ evince the depth of his researches, the power of his eloquence, and the conclusiveness of his deductions. And he is perfectly willing, yea, very desirous that his minister should exhibit these eminent attainments, provided he mingle with them a suitable degree of scriptural zeal and fervency of devotion. But he objects that he should acquire these things in a college!

But wherefore? Are college walls so polluted that they contaminate all who come into contact with them? Those especially which are under the supervision of men who fear God and work righteousness? Have not our colleges, as well as academies, been hallowed by some of the most blessed revivals of religion with which the Church has been favored in these latter days?

Let then our youth be sent there, not, as before said, to receive a theological training for the ministry, but to receive a literary and scientific training, such a one as will fit them for any department either in the Church or state, to which the providence of God shall call them. When thus prepared by human instrumentality,—you may say in faith and piety,—if the Lord delight in these more than others, he will doubtless call them to his work. But if you hold back the means essential to accomplish this work of literary and scientific cultivation, it is the height of presumption to say that if God wishes learned men he will select such. We ask again, if there be none such—and there would be if all were of the mind of our objector—how can he select them and send them forth? You might with equal propriety neglect to manure and cultivate the earth, and then cantingly say, if the Lord see fit to fill your barns with the choicest of the hay and wheat, he will select and deposit them therein, as to say, while you gripingly withhold the means of education from our youth, if the Lord prefer a learned ministry he will call and qualify men to become such.

But you will say, probably, there is no call for us to expend our time and money to found colleges and educate our youth, because there are enough such already. Hold, a moment! Now you contradict your own principles. Just now you thought learning unnecessary. Do you not perceive that if all were of your opinion, there would be no man of learning in the universe? If it be not your duty—provided you are able—to contribute to the advancement of literature and science, it is not the duty of any one. If all, therefore, were to imitate your conduct, we should not long have Bibles to read, books for our edification, nor schools for our children. But if our forefathers had adopted this heartless theory, neither you nor any of us would at this day have had a single book in our mother tongue. Neither Bible, Prayer Book, Psalm, nor Hymn, would now adorn our shelves, nor preacher alarm our consciences. We might have been, not only Pagans, wandering in all the mazes of polytheism—worshippers of many gods—but barbarians under the influence of savage ferocity. If, then, you value the Bible, love and adore the one living and true God, and are thankful for the living ministry of Jesus Christ, show your gratitude by helping to found colleges, establish academies, and to train up men in the knowledge of letters. There is no alternative. You must either

go back to savage barbarism, or go forward under the light of a sound education. Take your choice, and act accordingly.

It is a serious inquiry, how many the ignorant and covetous have prevented from becoming extensively, eminently, and permanently useful, by their fanaticism and penuriousness? The providence of God has thrown upon our hands a numerous progeny, and has said to us as a Church, *Take those children and nurse them for me.* Shall we, for fear that *much learning will make us mad*, throw those out of our enclosure upon the wide world, and then expect God, in a miraculous way, to take them up and thrust them back upon our hands, whether we will or not? How preposterous is this! If, therefore, you wish your sons to shine in the Church of God, let them receive the polish of an academical education; and then may you look up to God with a pious faith, and expect him to call and send them forth in quest of lost souls. Then may you expect to see them digging in the golden mine of Gospel truth, and spreading before you those rich gems with which it abounds. These shall be the ones who shall be qualified to search out those truths which lie deeply imbedded in that inexhaustable mine. Then shall not your ears be stunned, and your heart wounded by an awkward and affected display of a learning that is false, with a philosophy which "dazzles only to blind," and with an air of importance which is the offspring only of inexcusable ignorance coupled with a disgusting vanity. If the heart be sanctified by grace, and the mind imbued with knowledge, the tongue will speak forth the words of truth and soberness, with an eloquence and pathos which shall enlighten the understanding, at the same time that it moves the affections to "things above, where Christ sitteth at the right hand of God."

But we cannot better express ourselves upon this branch of the subject, than by adopting the language of the last General Conference. That enlightened body, in their Pastoral Address, have taken the following enlarged view of this subject:—

"The next thing to which we would call your attention, as connected with our prosperity, is the cause of education. We rejoice to witness the growing interest which has been felt and manifested in this branch of our work for a few years past. In the cause of education we include Sabbath and common schools, academies and colleges. Experience and observation, if not, indeed, the common sense of every individual, demonstrate, that unless we provide the means of education for our children and youth, they will be led from us to other communities, where these means are more abundant, and are put within the reach of every one. Should this unhappily be the case, the consequence is inevitable, that the children and the youth of our community will depart from us, and we shall be compelled to mourn over the melancholy fact, that they will have been brought under the influence of doctrines and usages which we honestly believe will be injurious to their present and future happiness. Such, indeed, is the eager desire for intellectual improvement, and the facilities for its attainment in other directions, that unless we furnish means to gratify this laudable desire, our children and youth will avail themselves of those thus offered them from other quarters, and be induced to throw the

weight of their influence into an opposite scale. This consideration admonishes us of our duty in this respect, and in a language which cannot be misunderstood, reminds us of our high obligations to enter more fully and unitedly into this field of labor.

In many places we fear that Sabbath schools are either entirely neglected, or but partially attended to; while in others these nurseries for juvenile improvement are suffered to languish for want of that attention to their interests which their importance demands. We would therefore urge upon all concerned, a steady, active, and uniform attention to these appendages to the Gospel ministry. Nor are we less solicitous that all our brethren and friends should be mindful of their duty in selecting such teachers for primary schools as shall secure to their children the double advantage of elementary instruction and religious and moral improvement.

But it is to the higher branches of education, such as are taught in academies and colleges, that we would especially call your attention. Of the former we have under our patronage upward of twenty—of the latter, seven, and two others are in contemplation. Though the academies may be sustained without drawing largely upon the pecuniary resources of our people, and may therefore be safely multiplied to an indefinite extent, yet it is manifest that colleges, in order to answer the end of their institution, must be liberally endowed. And such is the condition of our country in respect to these institutions, that though some of the state legislatures have made small endowments for their support, we must depend chiefly upon our own resources for their continuance and prosperity. Hence, to increase their number without adequate funds in hand or in prospect, for their support, is to weaken their influence, if not ultimately to endanger their existence.

Such, however, is their importance to the interests of our community, so closely are they identified with our character as a Church, and so intimately connected with our other institutions which are deemed essential to our growth, and to that influence which we ought to exert over the public mind, that we cannot but regard it as a sacred duty to nourish and sustain them by all the means at our command. If, indeed, at this crisis of our history, when these literary institutions have just begun to put forth their energies, and to exert their improving influence upon our youth, and upon the Church generally, they should be allowed to languish for want of pecuniary means, the effect would be to throw us back for years in this branch of intellectual and moral culture. This is an event, however, which we cannot allow ourselves to anticipate without very painful emotions, but which can only be prevented by a united and simultaneous action in their favor, by our wealthy and benevolent friends. That there is ability in the Church adequate to sustain a suitable number of these nurseries of learning, and fountains of knowledge, were proper means adopted to call it into active exercise, we cannot doubt; and we, therefore, affectionately exhort all the annual conferences, within whose bounds colleges are established, or who have pledged themselves to aid in their support, to exert themselves in this laudable work, to make haste to redeem their solemn pledges; and we would also invite the attention of all our brethren and friends to a hearty co-operation in whatever

measures may be devised by the conferences to establish these institutions upon safe and permanent foundations, not only by contributing of their substance for their support, but also by patronizing them as extensively as their means will allow, by sending their sons to be educated, as well as by offering their fervent prayers to God for his blessing to rest upon them."

We cannot but indulge the hope that these sentiments, coming as they do from the highest judicatory of the Church, and enforced as they are by all those considerations which a just regard to the welfare of the present and future generations can urge, will have their merited weight upon the minds of all our readers. For what has already been done on this subject, we record our gratitude, and conclude by offering our fervent prayers that God may continue to smile upon our efforts in this cause, and abundantly bless our youthful institutions, and all to whom their interests are confided.

ART. III.—LUTHER AND THE GERMAN TRANSLATION OF
THE BIBLE.

MARTIN LUTHER, as is well known, was an Augustinian monk, a Saxon by birth, and though of poor and obscure parentage, received a good classical education, considering the age of mental darkness in which he lived, and for several years was professor of philosophy and divinity in the university of Wittemberg. He possessed so vigorous an intellect that one of his principal enemies had to acknowledge, "*Friar Martin has a fine genius.*" He was a man of unbending integrity, fearless courage, untiring perseverance, and of considerable genuine piety. The purity of the motives, however, by which he was actuated in originating the Reformation, has been rashly assailed by the elegant historian, Mr. Hume; and by others of less information, of as little candor or such subjects, and of equal opposition to Biblical Christianity.

But this foul blot, of having acted from feelings of resentment, produced by disappointment, in not being permitted to publish indulgences,—which was done in that part of the country by the infamous Tetzel of the Dominican order of monastics,—which infidels and the bigoted adversaries of the Protestant religion have meanly endeavoured to fix upon his Christian character, has been wiped away by the hands of more impartial narrators of the times.

There is a striking similarity, in some points at least, between Luther, the great Saxon reformer, and John Wesley, the eminent English revivalist; and between the first reformation, in which the former was the principal instrument, and the second, in which the latter was so honorably and successfully engaged for more than half a century. They were both *learned* men; one a professor in a German university, the other a diligent student, and some time fellow of Lincoln college, Oxford, in England. One found in the library of his monastery a neglected copy of the Holy Scriptures, and studied it so closely that his monkish companions were astonished at his intense application and his wonderful success in the

acquisition of knowledge ; the other, in company with his brother Charles, Mr. Morgan, and Mr. Kirkham, though not confined within the walls of a cloister, spent some evenings each week in reading carefully the Greek Testament, and became so attentive to the means of grace, and to their whole exterior conduct, as to gain in the college, by way of derision, the appellation of "the godly club." They were both violently persecuted by the civil and ecclesiastical authorities of their respective countries ; but the persecutors of Luther were Catholics, while those of Wesley were generally Protestants. Both translated the Scriptures into the vernacular tongue of their countrymen, and wrote commentaries. By the first a visible change was produced in the aspect of popery ; by the second, an entire revolution in the moral condition of the Establishment. The Church of Rome was fast asleep in the midst of her abominations ; and the Church of England, beside her imoralities, had lost the spirit and substance of religion, in the letter and shadow. The reformation of Luther has spread and exerted a beneficial influence over almost every country in the world, except Pagan and Mohammedian ; and that of Wesley and his faithful followers has stamped some of its prominent features on all the orthodox Protestant Churches in Christendom.

But Luther possessed not the *deep piety*, the clear views of evangelical doctrines, the discriminating, logical mind, the perfect self-government, and the extensive almsgiving spirit of Wesley. He was very well calculated to give a powerful shock, at the first onset, to the hierarchy of Rome ; but not properly qualified to follow up that assault in a prudent manner, by devising a better system, watching the openings of Providence and the signs of the times. He came down over the rough surface of popery, as the mountain torrent rushes impetuously over the craggy rocks in its course ; with this difference, that he broke down and bore on before him the absurdities of the whole system. But he was not the most suitable person to cut out a *new* channel, deep, wide, and even, for the stream of evangelical truth to flow in ; and, indeed, the Christian princes of Germany, favorable to the cause of the reformation, were apprized of this, and therefore selected Philip Melanthon, the calm, pacific, judicious associate of Luther, to draw up the celebrated Augsburg Confession of Faith, for the government of the Churches.

No sooner, however, had Luther himself experienced the blessed tendency of the Holy Scriptures to enlighten the mind, correct erroneous sentiments, and better the heart and conduct, than he formed the praiseworthy design of translating the word of God into the common language, for the general benefit of his brethren, particularly in the lower ranks of life. He began with the seven penitential Psalms, the vi, xxii, xxxviii, li, cii, cxxx, cxlii ; and styles the whole book of Psalms "a little Bible," and the summary of the Old Testament. Next in order appeared the New Testament ; then the Pentateuch and the other historical books of the Old ; these were followed by the poetical books,—including the entire book of Psalms,—and the four major and twelve minor prophets. This translation was commenced in A. D. 1517, and ended in 1532 ; consequently he was engaged in it about fifteen years. In revising

this version of the Scriptures, he was assisted by several eminent professors and other learned men, among whom the pious and amiable Melancthon occupied a very conspicuous place.

The circulation of this translation of the Bible among the inhabitants of highly favored Germany, aided the infant cause of Protestantism more efficiently than perhaps all the other efforts of the justly celebrated reformers. Well did the Roman Catholics know this, *and well they know it still!* Hence their unwearied exertions from the very dawn of Luther's day—and, indeed, for centuries before it—to the present hour, to keep the word of Truth, in the *vernacular tongue*, out of the hands of the common people. It is the *sword of the Spirit*; it is the *source of light*; and “*knowledge is power.*” But *their* song has been, and they have sung it to the tune of the “*dark ages,*”—“*Ignorance is the mother of devotion!*” Let *knowledge* be in the *heads of the priests*, and gross *darkness* cover the *minds of the people*; and *power* will be in the *hands of the former*, while the *latter* will crouch submissively to the nod of the *tyrannical lords.*

The Epistle of St. James was at first rejected by Luther, because it appeared to favor the Romish doctrine of justification by works; and to contradict the doctrine of justification by faith alone in the death of Christ, advocated by St. Paul. So was likewise the Revelation of St. John; because it appeared to him incomprehensibly mysterious. But after he had been taught the truth more perfectly, he changed his mind.

Mr. Horne states that Luther's Bible, as it is generally called, became the basis of ten other translations, viz., the Lower Saxon, in 1533; the Pomeranian, in 1588; the Danish, in 1550; the Icelandic, in 1584; the Swedish, in 1541; the Dutch, in 1560; the Finnish, in 1642; the Lettish, in 1688; the Sorabie, in 1728; and the Lithuanian, in 1735;—on each of which he has made some useful observations in his Introduction to the Critical Study of the Holy Scriptures—large edition.

It would require several lengthy articles, rather than a single sheet of the contracted limits of the present, to notice fully the numerous important passages of Scripture, in the Old and New Testaments, of which the German translation differs materially from the English;—a difference, however, that in no considerable degree affects any particular fundamental doctrine, or moral precept of the Bible, unless we except, as to one passage at least, the Divinity of Christ; and, as to several others, the doctrine of predestination. But the last of these is not viewed as one of the essentials of Christianity; for certainly a rigid Calvinist and a rigid Arminian can both enjoy the love of God, and gain heaven, notwithstanding their firm adherence to directly opposite religious creeds. I will therefore select but a few of the many examples I have noticed in reading the German Bible, compared with the English, which will immediately be recognized by those who are familiarly acquainted with the sacred writings.

It is very remarkable that the verb rendered *curse*, and in some places *blaspheme*, in the English, is I believe invariably translated “*bless,*” in the German. For instance, 1 Kings, xxi, 13, “Naboth did *blaspheme* God and the king,” is rendered by Luther, “Naboth

hat Gott und dem Koenige *gesegnet*,” i. e., “has *blessed* God,” &c. So likewise Job i, 5, “It may be that my sons have sinned and *cursed* God in their hearts,” verse 11, “But put forth thy hand now and touch all that he hath, and he will *curse* thee to thy face;” chap. ii, 5, “Touch his bone and his flesh, and he will *curse* thee to thy face;” and verse 9, “*Curse* God and die;”—are all translated “*bless*,” instead of *curse*, in the German.

Without carefully considering the circumstances of the case in each of these places, and the evident connection they have with a very explanatory context, one might be led to the immediate conclusion that *blaspheme* and *curse*, in the above quoted passages, are doubtless correct; and *bless*, therefore, entirely improper; but it is nevertheless admitted, by the best commentators and Biblical critics, that the latter word is in strict accordance with the original, and that, consequently, the German is right, and the English wrong.

On the first of these passages, 1 Kings xxi, 13, or rather on the tenth verse, Dr. A. Clarke remarks in a note on the place, “The words literally are:—Naboth hath *blessed* God and the king; or, as Parkhurst contends, ‘Thou hast blessed the false gods and Molech.’ And though Jezebel was herself an abominable idolatress, yet, as the law of Moses still continued in force, she seems to have been wicked enough to have destroyed Naboth, upon the false accusation of blessing the heathen Aleim and Molech, which subjected him to death, by Deut. xii, 6; xviii, 2-7.” It seems very reasonable, however, to suppose that Naboth was accused of having *blasphemed* God his *Maker*, by which he forfeited his *life*, and of having *cursed* the *king*, which was viewed in the light of *treason*, and through which his *property* was *confiscated* to the *government*; and it was his *vineyard* Ahab desired to possess.

Job i, 5, is rendered by Dr. J. M. Good, in his valuable commentary on this book, “Peradventure my sons may have sinned *nor* blessed God in their hearts.” And by Dr. Clarke, “It may be that my children have blessed the *gods* in their hearts;” in imitation of their idolatrous neighbors.

In the German, chaps. i, 11, and ii, 5, are both, in part, proposed as questions. “Was gilts, er wird dich ins angesicht segnen?” What avails it? he will bless thee to the face. Dr. Clarke has it, “If he will not bless thee to thy appearances.” That is, if thou continuest the hedge about him, and about his house, and about all that he hath on every side, and refusest to touch his bone and his flesh, he will be perfect, and fear thee, and eschew evil still; but let him be placed in adverse circumstances, and he will bless thee only according to the dispensations of thy providence. But this was not the fact, for Job blessed God for *taking away* as well as for *giving*.

It is thought that the language of Job's infidel wife, in chap. ii, 9, “Dost thou still retain thine integrity? *curse*”—properly *bless*, “God and die!” is strongly ironical. As if she had said, “Dost thou still serve and bless God, when he has taken away thy sons, and thy daughters, and all thy worldly substance, and has smitten thee with sore boils from the crown of the head to the sole of the foot?—Then *bless on* and *die*!

Daniel iii, 25. Nebuchadnezzar, speaking of the four men in the fiery furnace, says, “The form of the fourth is like the Son of God.”

The German of this is, "Der vierte ist gleich, als waese er sin sohn der goetter." The literal English of which is, "The fourth is like, as though he were a son of the gods." Of the English as above quoted, Dr. Clarke observes, "A most improper translation. What notions could this idolatrous king have of the Lord Jesus Christ? for so the place is understood by thousands." He says the term "signifies *a son of the gods*; that is, a *divine person or angel*: and so the king calls him in verse 28—*God hath sent his angel and delivered his servants*. And though even from this, some still contend that it was the angel of the covenant, yet the Babylonish king knew just as much of the one as he did of the other." The doctor's view of the sonship of Christ might have assisted in drawing out this note; but it is evidently very just, and a sufficient comment on the text.

Matthew xx, 23, "But to sit on my right hand and on my left, is not mine to give, but *it shall be given to them* for whom it was prepared of my Father." This text is thought by some to favor the doctrine of Christ's inferiority and subordination to the Father, or to oppose his essential divinity; and to support the doctrine of election, connected with the final unconditional perseverance of the saints. The German, and every orthodox commentator I have yet seen, omits the words in italics, *it shall be given*, introduced or interpolated by one translator to make up the supposed sense of the speaker; and the passage can be interpreted consistently with the analogy of faith, and the whole tenor of the Bible, only by reading it as in the German. "Is not mine to give but to them for whom it is prepared of my Father." It surely belongs to Christ, as the Redeemer and Judge of men, to dispense to them hereafter rewards and punishments, according to the moral character of their actions.

The punctuation of the Scripture is of merely human authority; and in many places a slightly different pointing gives an entirely different meaning to the passage. Let one example suffice for illustration.

John xiv, 2. "In my Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you." Luther placed a *comma* instead of a *period* after the word "you," in the first sentence; and read it in connection with the third verse, thus:—"In my Father's house are many dwelling places; if it were not so, I would have said unto you, I go to *prepare* a city for you. And were I even to go to prepare a city for you, I would come again, and receive you unto myself; that where I am ye might be also." This is, no doubt, what the Saviour *intended* should be understood by his words; for heaven has been prepared for the righteous "from the foundations of the world,"—or, from eternity in the purpose of God. This example may teach us that as the punctuation of the Bible, as well as the division of it into chapters and verses, the summaries of the chapters, and the subscriptions at the close of the several epistles in the New Testament, is not of divine authenticity, it should influence us in our interpretations of Scripture so far only as it agrees with the context, with real or verbal parallel passages, supports the character of an infinitely perfect Being, and conduces to the glory of God, in

accomplishing or favoring the great object originally proposed—the salvation of man.

But I must close, as I have extended my observations beyond what I originally intended already. The importance of the subject is my only apology.

I. H. Y.

Hollidaysburg, Pa., January 14.

MRS. SIGOURNEY'S LETTERS.

Letters to Young Ladies. By MRS. L. H. SIGOURNEY.—Fourth Edition. New-York. Harper & Brothers, 1837. Pp. 259.

THAT female education is a subject of primary importance, is no longer to be denied. Its due estimate forms one of the noblest characteristics of the era in which we live. Since the time when woman was seen "last at the cross, and earliest at the grave," no age has gone by in which her rank in the scale of being has been so duly appreciated. It is woman's own effort that has effected this change. The writings of Hannah More, Felicia Hemans, and other female authors of whom Europe boasts, have not only rescued their sex from the imputation of mental inferiority, but have shed a glorious lustre on the intellectual character of our common race. To this illustrious list, America may justly add the name of Lydia H. Sigourney.

The poetry of Mrs. Sigourney has long been familiar to the reading public. It has been generally and justly admired in her own country; and its praise has been echoed back from Europe. It displays great brilliancy of fancy, and sweetness of versification. But it is its moral beauty that constitutes its most striking charm. In purity of thought, in tenderness of sentiment, in devotional pathos—the melodious strains of our fair countrywoman have seldom been surpassed by any efforts of the uninspired muse.

But it is in the department of prose, that we now present this accomplished writer to our readers. The third edition of her "Letters to Young Ladies," in which the author so greatly extended and improved her original plan as to make it, in fact, a new work, was published in this city, toward the close of December last. We understand that the demand for the work was so great, that the edition, though a large one, was all sold in the course of a few weeks. The fourth edition is now published.

We mention the avidity with which this work, in its present extended and matured form, has been sought after, as a circumstance creditable to the literary taste of the age. It deals in no fiction; it recounts no romantic adventures. Its appeals are plain and practical. It treats woman, not as the gay insect of a day,

but as a rational, accountable, immortal being. It seeks not merely to gratify her fancy, but also to give expansion to her understanding, and sensibility to her conscience. It aims to make her useful and happy here, and to prepare her, by an increase of knowledge and piety, for the companionship of angels hereafter.

The volume before us treats of the acquisition of knowledge, industry, domestic employments, health and dress, manners and accomplishments, and the culture of the moral, social, and religious duties. Beside a preface, and an appeal to the guardians of female education, it contains sixteen letters addressed to young ladies, the object of which is to elevate the literary, moral, and religious character of the sex.

The author presses upon the youth of her sex the importance of knowledge. But it is not only the culture of the intellect that she urges. *The education of the heart* is her favorite theme. From that garden, whence come the issues of life, she seeks to root out every weed, and in it to plant and cherish every lovely flower. She presents religion decked in its own heavenly rainbow; and urges its acceptance in accents so gentle, so bland, so full of the milk of human kindness and Christian love, that we would fondly hope she could not plead in vain with the tender youth of her sex.

The style of the author is marked with the same sweetness of diction that distinguishes her verse. It is simple, precise, and yet glowing with poetic fervor. The work everywhere abounds with historical and classic allusions, evincing that the memory of the author is "rich with the spoils of time." But we proceed to sustain our remarks by extracts from the work.

In her preliminary address to the guardians of female education, the author shows the influence of woman on society, especially under a republican government; and hence she infers the paramount importance of her intellectual and moral culture. The address throughout is very eloquent. We select a large portion of it in the following copious extract.

"Is it not important that the sex to whom nature has intrusted the moulding of the whole mass of mind in its first formation, should be acquainted with the structure and developements of mind?—that they who are to nurture the future rulers of a prosperous people should be able to demonstrate from the broad annal of history the value of just laws, and the duty of subordination—the blessings which they inherit, and the danger of their abuse? Is it not requisite that they on whose bosom the infant heart must be cherished should be vigilant to watch its earliest pulsations of good or evil?—that they who are commissioned to light the lamp of the soul should know how to feed it with pure oil?—that they in whose hand is the welfare of beings never to die, should be fitted to perform the work, and earn the plaudit of Heaven?

"That the vocation of females is to teach, has been laid down as a position which it is impossible to controvert. In seminaries, academies, and schools, they possess peculiar facilities for coming in contact with the un-

folding and unformed mind. It is true, that only a small proportion are engaged in the departments of public and systematic instruction. Yet the hearing of recitations, and the routine of scholastic discipline, are but parts of education. It is in the domestic sphere, in her own native province, that woman is inevitably a teacher. There she modifies by her example, her dependents, her companions, every dweller under her own roof! Is not the infant in its cradle her pupil? Does not her smile give the earliest lesson to its soul? Is not her prayer the first messenger for it in the court of heaven? Does she not enshrine her own image in the sanctuary of the young child's mind so firmly that no revulsion can displace, no idolatry supplant it? Does she not guide the daughter until, placing her hand in that of her husband, she reaches that pedestal, from whence, in her turn, she imparts to others the stamp and coloring which she has herself received? Might she not even upon her sons engrave what they shall take unchanged through all the temptations of time to the bar of the last judgment? Does not the influence of woman rest upon every member of her household, like the dew upon the tender herb, or the sunbeam silently educating the young flower; or as the shower, and the sleepless stream, cheer and invigorate the proudest tree of the forest?

"Admitting, then, that whether she wills it or not, whether she even knows it or not, she is still a teacher—and perceiving that the mind in its most plastic state is yielded to her tutelage, it becomes a most momentous inquiry what she shall be qualified to teach. Will she not of necessity impart what she most prizes, and best understands? Has she not power to impress her own lineaments on the next generation? If wisdom and utility have been the objects of her choice, society will surely reap the benefit. If folly and self-indulgence are her prevailing characteristics, posterity are in danger of inheriting the likeness.

"This influence is most visible and operative in a republic. The intelligence and virtue of its every citizen have a heightened relative value.—Its safety may be interwoven with the destiny of those whose birthplace is in obscurity. The springs of its vitality are liable to be touched, or the chords of its harmony to be troubled, by the rudest hands.

"Teachers under such a form of government should be held in the highest honor. They are the allies of legislators. They have agency in the prevention of crime. They aid in regulating the atmosphere whose incessant action and pressure cause the life blood to circulate, and return pure and healthful to the heart of the nation.

"Of what unspeakable importance, then, is *her* education who gives lessons before any other instructor—who preoccupies the unwritten page of being—who produces impressions which only death can obliterate—and mingles with the cradle dream what shall be read in eternity? Well may statesmen and philosophers debate how *she* may be best educated who is to educate all mankind.

"The ancient republics overlooked the value of that sex whose strength is in the heart. Greece, so susceptible to the principle of beauty, so skilled in wielding all the elements of grace, failed in appreciating their excellence whom these had most exquisitely adorned. If, in the brief season of youthful charm, she was constrained to admire woman as the acanthus leaf of her own Corinthian capital, she did not discover that, like that very column, she was capable of adding stability to the proud temple of freedom. She would not be convinced that so feeble a hand might have aided to consolidate the fabric which philosophy embellished and luxury overthrew.

"Rome, notwithstanding her primeval rudeness, seems more correctly than polished Greece to have estimated the 'weaker vessel.' Here and there, upon the storm-driven billows of her history, some solitary form towers upward in majesty, and the mother of the Gracchi still stands forth in strong relief, amid imagery over which time has no power. But still, wherever the brute force of the warrior is counted godlike, woman

is appreciated only as she approximates to sterner natures: as in that mysterious image which troubled the sleep of Assyria's king—the foot of clay derived consistence from the iron which held it in combination.

"In our own republic man, invested by his Maker with the right to reign, has conceded to her who was for ages in vassalage equality of intercourse, participation in knowledge, dominion over his dearest and fondest hopes. He is content to 'bear the burden and heat of the day,' that she may dwell in ease and affluence. Yet, from the very felicity of her lot, dangers are generated. She is tempted to be satisfied with superficial attainments, or to indulge in that indolence which corrodes intellect, and merges the high sense of responsibility in its alluring and fatal slumbers.

"These tendencies should be naturalized by a thorough and laborious education. Sloth and luxury must have no place in her vocabulary. Her youth should be surrounded by every motive to application, and her maturity dignified by the hallowed office of rearing the immortal mind. While her partner toils for his stormy portion of that power or glory from which it is her privilege to be sheltered, let her feel that in the recesses of domestic privacy, she still renders a noble service to the government that protects her, by sowing seeds of purity and peace in the hearts of those who shall hereafter claim its honors, or control its destinies.

"Her place is, amid the quiet shades, to watch the little fountain ere it has breathed a murmur. But the fountain will break forth into a rill, and the swollen rivulet rush toward the sea;—and who can be so well able to guide them in right channels as she who heard their first ripple, and saw them emerge like timid strangers from their source, and had kingly power over those infant waters in the name of Him who caused them to flow."

The whole letter on religion is in the author's happiest manner. It seems to come from the heart, and reaches the heart. Take, for instance, the following impressive extract, designed to show how fondly the soul of the believer may cling to the image of its Redeemer when age and infirmity have palsied the physical powers, or even blotted out every earthly recollection.

"I knew a man, distinguished alike by native talent and classical acquisition. In his boyhood, he loved knowledge and the teachers of knowledge. He selected that profession which taxes intellect with the most severity, and became eminent both in the theory and practice of jurisprudence. While manhood, and the hopes of ambition, and the joys of affection were fresh about him, disease attacked him by its fearful ministers of paralysis and blindness. So he lived for years, without the power of motion or the blessing of sight. Among those whom he had served, counselled, and commanded, he was but a broken vessel. Yet light shone inwardly without a cloud. A science which in youth he had cultivated, continued its active operations, though the 'eye was dim, and the natural force abated.' Communicating power of endurance, and opening sources of profitable contemplation—it brought a cheerful smile to the brow of that sufferer, who, sightless and motionless on his bed, was counted by the unreflecting but as a wreck of humanity. And this science was religion.

"There was a man who had won eminence in the ranks of fame, and whom his country delighted to honor. Ennobled, both by erudition and integrity, he had walked on the high places of the earth, 'without spot, and blameless.' I saw him when almost a hundred winters had passed over him. Like the aged Gileadite, he was able no longer to hear the

'voice of singing men, or of singing women.' The beautiful residence which his own taste had ornamented spread its charms to an unconscious owner. The rose and the vine flower breathed their fragrance for others, and the flocks in his green pastures, once his delight, roamed unheeded.

"I bore him a message of love from a friend of early days who had stood with him among statesmen when the nation was in jeopardy, and when mutual danger draws more closely the bonds of affection. But the links of friendship, once interwoven with the essence of his being, were sundered. Between the recollections that I fain would have restored, and the speech that clothed them, there was a 'great gulf fixed.' Both the name and image of the cherished companion had fled for ever.

"A vase of massy silver was brought forth, on which his country had caused to be sculptured the record of his services, and of her gratitude. He gazed vacantly upon it. No chord of association vibrated. The love of honorable distinction, so long burning like a perpetual incense flame on the altar of a great mind, had forsaken its temple. I felt a tear start at the humbling thought that of all he had gotten, nothing remained. At parting, something was mentioned of the Deity, the beneficent Father of us all. Those lips, hitherto so immovable, trembled. The cold, blue eye sparkled as through frost. The thin, bloodless hand clasped mine, as he uttered with a startling energy:—

'When by the whelming tempest borne,
High o'er the broken wave,
I knew thou wert not slow to hear,
Nor impotent to save.'

"And as I slowly passed down the avenue from that patriarchal mansion, I heard his voice lifted in prayer, and learned that its spirit might survive—even when the endowments of a mighty intellect, and the precious consciousness of a pure renown, were alike effaced from the tablet of remembrance.

"Among those who serve at God's altar was one who had faithfully discharged, through a long life, the holy duties of his vocation. He lingered after his contemporaries had gone to rest. By the fireside of his only son he sat in peaceful dignity, and the children of another generation loved his silver locks. In that quiet recess, memory was lulled to sleep. The names of even familiar things and the images held most indelible faded as a dream. Still he lived on—cheered by that reverence which is due to the 'hoary head, when found in the way of righteousness.' At length, his vigor failed. The staff could no longer support his tottering steps, and nature tended to her last repose.

"It was attempted by the repetition of his own name, to awaken the torpor of memory. But he replied, '*I know not the man.*' Mention was made of his only son, the idol of his early years, whose filial gratitude had taken every form and office of affection: '*I have no son.*' The tender epithet by which he had designated his favorite grandchild was repeated: '*I have no little darling.*' Among the group of friends who surrounded his bed, there was one who spoke of the Redeemer of man. The aged suddenly raised himself upon his pillow. His eye kindled as when from the pulpit, in the vigor of his days, he had addressed an audience whom he loved. '*I remember that Saviour. Yes—I do remember the Lord Jesus Christ.*'"

The author urges home on her fair young readers the importance of religion, with all the fervor of a mother, and all the gentleness of an elder sister. The following eloquent passage ought not to fail of doing good:—

"And now, cherished and lovely beings, just commencing to ascend the hill of life, looking around you, like timid and beautiful strangers, for the

greenest paths, or the most approved guides on your devious pilgrimage, if there was a science capable of unbounded happiness, and of continuing that happiness when age disqualifies the mind for other researches—a science which surmounts that grave where all earthly glory lays down its laurel, and fixes a firm grasp on heaven when earth recedes, how must she be pitied who neglects its acquisition? And there is such a science. And there is peril in disregarding it. Truly impressive were the words of Queen Elizabeth's secretary of state to the bishops who surrounded his deathbed: 'Ah! how great a pity, that we men should not feel for what end we are born into this world till we are just on the point of quitting it.'

"If there were a book that astonished both by its wisdom and its antiquity—that delighted alike by history, oratory, and poetry—in theory and illustration equally simple and sublime, yielding to the comprehension of the unlearned, yet revealing to the critic the finger of Deity—a book which the wise have pronounced superior to all beside, and the learned retain for daily study when all others were dismissed—how anxious should we be to obtain it, how impatient to be made acquainted with its contents. And there is such a book. And for want of the knowledge of it, how many regions of the earth are but the 'habitations of cruelty.' 'More wisdom, comfort, and pleasure, are to be found in retiring and turning your heart from the world, and reading, with the good Spirit of God, his sacred word, than in all the courts and all the favors of princes,' said one who had enjoyed the pomp and distinction of a court.

"If there were a day, when it was lawful to turn from all labor, vanity, and care—to take home to the heart only those images which make it better—and to associate in spirit not only with the good of all ages, but with cherubim and seraphim around the throne—should we not hail its approach amid the weariness of life? And there is such a day. The pious greet it as a foretaste of heaven's rest. The wise have pronounced its influence propitious, even upon their temporal concerns. 'I have found,' says Sir Matthew Hale, 'by strict and diligent observation, that a due observance of the duties of the Sabbath hath ever brought with it a blessing on the rest of my time, and the week so begun hath been prosperous unto me.'

"If there was a friend whose sympathies never slumbered, whose judgment never erred, whose power had no limit—a friend acquainted with all our wants, and able to supply them—with our secret sorrows, and ready to relieve them—should we not be urgent to seek his presence, and grateful to express our desires? And there is such a friend—such a mode of access. 'Eighty and six years, have I served him,' said the venerable Polycarp, 'and he hath never done me aught but good.' 'All things forsake me except my God, my duty, and my prayers,' said the noble statesman whose long life comprehended the reign of five sovereigns of England, and whose career had been dignified by the honors which are coveted among men."

The excellence of that knowledge which cometh down from above, compared with all earthly acquisitions, is impressively urged in the passage which follows:—

"We cannot but feel that we are beings of a twofold nature—that our journey to the tomb is short, and the existence beyond it immortal. Is there any attainment that we may reserve when we lay down the body? We know that, of the gold which perishes, we may take none with us, when dust returneth to dust. Of the treasures which the mind accumulates, may we carry aught with us to that bourne whence no traveller returns?

"We may have been delighted with the studies of nature, and penetrated

into those caverns where she perfects her chymistry in secret. Composing and decomposing—changing matter into nameless forms—pursuing the subtlest essences through the air, and resolving even that air into its original elements—what will be the gain when we pass from material to immaterial, and this great museum and laboratory, the time-worn earth, shall dissolve in its own central fires?

“ We may have become adepts in the physiology of man—scanning the mechanism of the eye till light itself unfolded its invisible laws—of the ear, till its most hidden reticulations confessed their mysterious agency with sound—of the heart, till that citadel of life revealed its hermit policy: but will these researches be available in a state of being which ‘eye hath not seen, nor ear heard, nor the heart of man conceived?’

“ Will he who fathoms the waters and computes their pressure and power, have need of this skill ‘where there is no more sea?’ Will the mathematician exercise the lore by which he measured the heavens—or the astronomer, the science which discovered the stars, when called to go beyond their light.

“ Those who have penetrated most deeply into the intellectual structure of man, lifted the curtain from the birthplace of thought, traced the springs of action to their fountain, and thrown the veiled and shrinking motive into the crucible, perceive the object of their study taking a new form, entering disembodied an unknown state of existence, and receiving powers adapted to its laws and modes of intercourse.

“ We have no proof that the sciences, to which years of labor have been devoted, will survive the tomb. But the impressions they have made—the dispositions they have nurtured—the good or evil they have helped to stamp upon the soul—will go with it into eternity. The adoring awe, the deep humility inspired by the study of the planets and their laws, the love of truth which he cherishes who pursued the science that demonstrates it, will find a response among angels and archangels. The praise that was learned amid the melodies of nature, or from the lyre of consecrated genius, may pour its perfected tones from a seraph's harp. The goodness taught in the whole frame of creation—by the flower lifting its honey cup to the insect, and the leaf drawing its green curtain around the nursing chamber of the smallest bird; by the pure stream refreshing both the grass and the flocks that feed on it, the tree, and the master of its fruits; the tender charity sought from the happiness of the humblest creatures—will be at home in His presence who hath pronounced himself the ‘God of love.’”

The value of learning, especially to the young, is well enforced in the following passage:—

“ Considering knowledge, therefore, as an inalienable possession which scorns to be exchanged for ‘jewels of fine gold’, let us trace its effects upon the intellect that acquires it. We perceive that it imparts strength and dignity, that, while it enriches the casket, it enlarges its capacity. It gives ability to weigh, to compare, to decide; and a mind accustomed to such labors expands and consolidates its powers as a frame inured to healthful exercise becomes vigorous and elastic. In cases of doubt or difficulty, collecting the concentrated experience of past ages, it comes forth to act as a counsellor. To use the words of a most competent judge, ‘those who are illuminated by learning, do find it whispering evermore in their ears when other counsellors stand mute and silent.’

“ This argument peculiarly recommends it to the attention of the young. A time must come when the voice of the parent guide will be silent in the grave; when the pupil must pass from under the shelter of tutelage to the toils and responsibilities of life. Then it will often be necessary to decide without advice, and to act without precedent. Judgment laying aside her leading strings, must dare the steep and slippery ascent, biding

both the buffet and the blast. Then, the stores of a well balanced, well furnished mind will be put in requisition, and the mistakes of ignorance and vanity be happily avoided.

"Knowledge opens sources of delightful contemplation for domestic retirement. This renders it a peculiar protection to the young. In their fondness for promiscuous society, they are often in danger of forming indiscreet associations, or rash attachments. Knowledge makes home pleasant, and self-communion no solitude."

In her letter on industry, the author presses that duty as one, without which distinction and usefulness can never be achieved. She borrows arguments from the physical and animal world. By showing that God has stamped the principle of activity on all that he has made, she infers that it is a crime for man, the lord of this lower creation, to sink into a state of sloth. She says:—

"The little rill hastens onward to the broader stream, cheering the flowers on its margin, and singing to the pebbles in their bed. The river rushes to the sea, dispensing on a broader scale fertility and beauty. Ocean, receiving his thousand tribute streams, and swelling his ceaseless thunder hymn, bears to their desired haven those white-winged messengers which promote the comfort and wealth of man, and act as envoys between remote climes. In the secret bosom of the earth, the little heart of the committed seed quickens, circulation commences, the slender radicals expand, the new-born plant lifts a timid eye to the sunbeam—the blossom diffuses odour—the grain whitens for the reaper—the tree perfects its fruit. Nature is never idle.

"Lessons of industry come also from insect teachers, from the winged chymist in the bell of the hyacinth, and the political economist bearing the kernel of corn to its subterranean magazine. The blind pinæ spins in the ocean, and the silk worm in its leaf-carpeted chamber, and the spider, 'taking hold with its hands, is in king's palaces.' The bird gathers food for itself, and for its helpless claimants with songs of love, or spreading a migratory wing, hangs its slight architecture on the palm branch of Africa, the wind-swept and scanty foliage of the Orcades, or the slender, sky-piercing minaret of the Moslem. The domestic animals fill their different spheres, according to the grades of intelligence allotted them. Man, whose endowments are so noble, ought not surely to be surpassed in faithfulness by the inferior creation."

The author enters into the details of domestic industry, and seeks to make the youth of her sex practical and useful. She says:—

"Needlework, in all its forms of use, elegance, and ornament, has ever been the appropriate occupation of woman. From the shades of Eden, when its humble process was but to unite the fig leaf, to the days when the mother of Sisera looked from her window, in expectation of a 'prey of divers colours of needlework on both sides meet for the necks of those that take the spoil,' down to modern times, when Nature's pencil is rivalled by the most exquisite tissues of embroidery, it has been both their duty and their resource. While the more delicate efforts of the needle rank high among accomplishments, its necessary departments are not beneath the notice of the most refined young-lady. To keep her own wardrobe perfectly in order, to pay just regard to economy, and to add to the comfort of the poor, it will be necessary to obtain a knowledge of those inventions by which the various articles of apparel are repaired, modified, and renovated. True satisfaction and cheerfulness of spirits are connected with these quiet and congenial pursuits."

The author commends the culture of flowers, and the study of the properties of plants, as being a pleasing and useful recreation. She says:—

“The tending of flowers has ever appeared to me a fitting care for the young and beautiful. They then dwell, as it were, among their own emblems, and many a voice of wisdom breathes on their ear from those brief blossoms, to which they apportion the dew and the sunbeam. While they eradicate the weeds that deform, or the excrescences that endanger them, is there not a perpetual monition uttered of the work to be done in their own heart? From the admiration of these ever varying charms, how naturally is the tender spirit led upward in devotion to Him ‘whose hand perfumes them, and whose pencil paints.’ Connected with the nurture of flowers, is the delightful study of botany, which imparts new attractions to the summer sylvan walk, and prompts both to salubrious exercise and scientific research. A knowledge of the physiology of plants is not only interesting in itself, but of practical import. The brilliant coloring matter which they sometimes yield, and the healthful influences which they possess, impart value to many an unsightly shrub, or secluded plant, which might otherwise have been suffered to blossom and to die without a thought.

“It is cheering amid our solitary rambles to view, as friends, the fair objects that surround us, to call to recollection their distinctive lineaments of character, to array them with something of intelligence or utility, and to enjoy an intimate companionship with nature. The female aborigines of our country were distinguished by an extensive acquaintance with the medicinal properties of plants and roots, which enabled them, both in peace and war, to be the healers of their tribes. I would not counsel you to invade the province of the physician. In our state of society, it would be preposterous and arrogant. But sometimes, to alleviate the slight indispositions of those you love, by a simple infusion of the herbs which you have reared or gathered, is a legitimate branch of that nursing kindness which seems interwoven with woman’s nature.”

The following is the author’s picture of a New-England farmer and his happy family. It is a sweet and touching sketch from rural life:—

“The farmer, rising with the dawn, attends to those employments which are necessary for the comfort of the family, and proceeds early with his sons or assistants to their department of daily labor. The birds enliven them with their song, and the lambs gambol while the patient ox marks the deep furrow, or the grain is committed to the earth, or the tall grass humbled beneath the scythe, or the stately corn freed from the intrusion of weeds. Fitting tasks are proportioned to the youngest ones, that no hand may be idle.

“In the interior of the house an equal diligence prevails. The eldest daughters take willing part with the mother in every domestic toil. No servant is there to create suspicious feelings or a divided interest. No key grates in the lock, for all are as brethren. The children who are too small to be useful proceed to school, kindly leading the little one who can scarcely walk. Perhaps the aged grandmother, a welcome and honoured inmate, amuses the ruddy infant, that she may release a stronger hand for toil.

“The sound of the wheel, and the vigorous strokes of the loom, are heard. The fleece of the sheep is wrought up amid the cheerful song of sisters. Remembering that the fabrics which they produce will guard those whom they love from the blast of winter, the bloom deepens on their cheek with the pleasing consciousness of useful industry.

“In the simple and abundant supply of a table from their own resources,

which shall refresh those who return weary from the field, all are interested. The boy, who brings his mother the fresh vegetables, selects a salad which his own hand cultivated, with some portion of the pride with which Diocletian pointed to the cabbages which he had reared. The daughter, who gathers treasures from the nests of the poultry that she feeds, delights to tell their history, and to number her young ducks as they swim forth boldly on the pond. The bees, whose hives range near the door, add a dessert to their repast, and the cows, feeding quietly in rich pastures, yield pure nutriment for the little ones. For their bread, they have 'sown, and reaped, and gathered into barns;' the flesh is from their own flocks—the fruit and nuts from their own trees. The children know where the first berries ripen, and where the chestnut will open its thorny sheath in the forest. The happy farmer, at his independent table, need not envy the luxury of kings."

The sisterly relationship is one of the most interesting that woman sustains. We have no spectacle on earth more lovely than that of a harmonious group of sisters, especially when the bond of nature is cemented by that of grace. This tender relationship is well portrayed in the succeeding brief extract:—

"That class of duties which rest on the basis of the nearest affinities, it would seem, might easily be performed. Nature, in pouring the blood from the same fountain, gives bond for their faithful discharge. Those who were nurtured on the same breast, and rocked in the same cradle, who, side by side, took their first tottering steps, who together shared paternal tenderness, admonition, and prayer, ought to form a bond of the firmest and fondest alliance. Clustered like pearls upon the same thread, each should live in the reflected light and beauty of the other. Twined and woven together, in the very elements of their existence, the cordage should resist every shock save the stroke of the spoiler. Encompassed and girded by the holiest sympathies, whatever may be the pressure or the enmity of the world, they should stand as the Macedonian phalanx, or still more impenetrable, as that Christian brotherhood which is to be unbroken and perfected in heaven."

The character of an elder sister, educated and pious, seeking to make her father's house the image and the gate of heaven, is drawn by our author in true and vivid colors:—

"Most of our incitements to sisterly effort will apply with peculiar force to the *oldest daughter* of the family. The right of primogeniture, though not acknowledged under our form of government, still exists under certain limitations in almost every household. It does not, indeed, as in some other countries, transmit a double portion of the paternal inheritance, or a sounding title, or a royal prerogative; since with us there are neither entailed estates, nor orders of nobility, nor monarchial succession. But Nature herself, gives pre-eminence to the first-born, who promotes the parent, at once, to the climax of enjoyment and of duty, and wakes those springs of unutterable affection which nothing but the ice of death can seal. The voice which first told the young man he was a father, will never be forgotten—though that voice was but the wail of the feeblest infant. The little hand whose touch first kindled in a mother's heart an emotion not to be defined by language, an aspiration of ecstasy never before breathed or imagined, will be leaned on in adversity or widowhood with peculiar trust—and the balm cup which it offers will be taken with complacency even to hoary hairs. There will often be found lingering in the parental bosom some mixture of that partial tenderness with which a dying patriarch styled his first-born, notwithstanding his prominent faults, the 'excellence of dignity, and the excellence of power.'

"Admitting, therefore, that priority of birth implies some degree of precedence, not in power or wealth, but in influence over the affections of the domestic circle, it should be the earnest inquiry of all thus situated how they may accomplish the greatest amount of good. The station of the eldest sister has always appeared to me so peculiarly important, that the privileges which it involves assume almost a sacred character. The natural adjunct and ally of the mother, she comes forth among the younger children, both as a monitor, and an example. She readily wins their confidence, from a conviction that, more freshly than even the parent, she is 'touched with the feeling of their infirmities.' She will sometimes be empowered to act as an ambassador to the higher powers, while the indulgence that she obtains, or the penalty that she mitigates, go down into the vale of years, among sweet and cherished remembrances. In proportion to her interest in their affections, will be her power to improve their characters, and to allure them by the bright example of her own more finished excellence. Her influence upon brothers is often eminently happy. Of a young man, who evinced high moral principle with rich and refined sensibilities, unusually developed, it was once said by an admiring stranger, 'I will venture to predict that he had a *good sister, and that she was older than himself.*'

"It has been my lot to know more than one elder sister, of surpassing excellence. I have seen them assuming the office of teacher, and faithfully imparting to those whose understandings were but feebly enlightened, the advantages of their own more complete education. I have seen them softening and modifying the character of brothers, breathing, until it melted, upon obduracy which no authority could subdue.

"I have seen one, in the early bloom of youth, and amid the temptations of affluence, so aiding, cheering, and influencing a large circle of brothers and sisters, that the lisping student came to her to be helped in its lesson—and the wild one from its sports, brought the torn garment trustingly to her needle—and the erring one sought her advice or mediation—and the delighted infant stretched its arms to hear her bird-like song—and the cheek of the mother, leaning on so sweet a substitute, forgot to fade.

"I knew another, on whose bosom the head of a sick brother rested, whose nursing kindness failed not night or day, from whom the most bitter medicine was submissively taken, and who, grasping the thin cold hand in hers when death came, saw the last glance of the sufferer's gratitude divided between her and the mother who bare him.

"I have seen another, when the last remaining parent was taken to God, come forth in her place, the guide and comforter of the orphans. She believed that, to her who was now in heaven, the most acceptable mourning would be to follow her injunctions, and to fulfil her unfinished designs. Her motto was the poet's maxim:—

"He mourns the dead, who lives as they desire."

As if the glance of that pure, ascended spirit was constantly upon her, she entered into her unfinished labours. To the poor, she was the same messenger of mercy, she bore the same crosses with a meek and patient mind. But especially to her younger sisters and brothers, she poured out, as it were, the very essence of her being. She cheered their sorrows, she shared and exalted their pleasures, she studied their traits of character, that she might adapt the best methods both to their infirmities and virtues. To the germ of every good disposition, she was a faithful florist—to their waywardness, she opposed a mild firmness until she prevailed.

"She laid the infant sister on her own pillow, she bore it in her arms, and rejoiced in its growth and health and beauty. And when it hastened on its tottering feet to her as to a mother, for it had known no other, the smile on that young brow, and the tear that chastened it, were more radiant than any semblance of joy which glitters in the halls of fashion.

The little ones grew up around her and blessed her, and God gave her the reward of her labors in their affection and goodness. Thus she walked day by day, with her eye to her sainted mother, and her heart upheld by the happiness which she diffused—and as I looked upon her, I thought that she was but a 'little lower than the angels.'"

The faculty of memory is one of the most interesting parts in the machinery of mind. The following remarks of the author relative to the means of improving that faculty, are very judicious:—

"I am inclined to think memory capable of indefinite improvement, by a judicious and persevering regimen. Read, therefore, what you desire to remember, with concentrated and undivided attention. Close the book, and reflect. Undigested food throws the whole frame into a ferment. Were we as well acquainted with our intellectual, as with our physical structure, we should see undigested knowledge producing equal disorder in the mind.

"To strengthen the memory, the best course is not to commit page after page verbatim, but to give the substance of the author, correctly and clearly, in your own language. Thus the understanding and memory are exercised at the same time, and the prosperity of the mind is not so much advanced by the undue prominence of any *one faculty*, as by the true balance and vigorous action of *all*. Memory and understanding are also fast friends, and the light which one gains will be reflected upon the other.

"Use judgment in selecting from the mass of what you read, the parts which it will be useful or desirable to remember. Separate and arrange them, and give them in charge to memory. Tell her it is her duty to keep them, and bring them forth when you require. She has the capacities of a faithful servant, and possibly the dispositions of an idle one. But you have the power of enforcing obedience, and of overcoming her infirmities. At the close of each day, let her come before you, as Ruth came to Naomi, and 'beat out that which she has gleaned.' Let her winnow, repeatedly, what she has brought from the field, and 'gather the wheat into the garner,' ere she goes to repose."

The author's recommendation of books as friends, is touching, and even eloquent. She says:—

"And now, dear young ladies, let me release you from this long dissertation upon books, after I have commended them to your intimacy as *friends*, safe, accessible, instructive, never encroaching, and never offended at the neglect of any point of etiquette. Can this be said of all your associates?

"When intercourse with the living becomes irksome, or insipid, summon to your side the departed spirits of the mighty dead. Would you think it an honor to be introduced into the presence of princes and prelates, or to listen to the voice of Plato or Socrates? Close the door of your reading room, and they congregate around you. Yea, a *Greater than Socrates* will be there, if you ponder his words with an humble and teachable soul. If trifles have disturbed you during the day, sages will admonish you of the serenity and dignity which ought to characterize the immortal mind.

"Has ambition deluded you? The fallen monarch will show you the vanity of adulation, and the hollowness of all human glory. Are you out of spirits? The melody of the poet shall sooth you, and do for you what the harp of David did for the moodiness of Saul. Has friendship grieved you? They offer you consolation on whose virtues death has stamped the seal, *Never to change*. Make friendship with the illustrious dead. Your slightest wish, as a talisman, will gather from distant climes and remote

ages, those who can satisfy the thirst of the mind from the deepest fountains of knowledge.

"One volume there is whose spirit can heal the wounded heart. When it sorrows for its own infirmities, and for the unsatisfying nature of earth's vaunted pleasures, the voice of prophets and apostles, lifted up from its inspired pages, teaches the way to that world 'where is fulness of joy, and pleasures for evermore.'"

No one is better qualified to portray the virtue of benevolence than the author, who is said to be herself one of the most active and efficient sisters of charity. We have pleasure in presenting the following extract:

"Permit me to press upon your attention a science at once simple and sublime; of easy attainment, yet inexhaustible in its resources, and in its results boundless as eternity. Some sciences require superior intellect, and severe study, yet to their adepts bring little, save pride and ostentation. But in this, the humblest and the youngest may become students, and find blessed fruits springing up, and ripening in their own bosoms. It is doubtless evident to you that I speak of the science of *doing good*. Yet I would not confine the term to its common acceptation of almsgiving. This is but a single branch of the science, though an important one. A more extensive and correct explanation is, to strive to increase the happiness and diminish the amount of misery among our fellow creatures, by every means in our power. This is a powerful antidote to selfishness, that baneful and adhesive disease of our corrupt nature, or, to borrow the forcible words of Paschal, that 'bias toward ourselves which is the spring of all disorder.' Benevolence multiplies our sources of pleasure, for in the happiness of all whom we bless, we are blessed also. It elevates our enjoyments, by calling into exercise generous motives and disinterested affections.

"Lord Bacon, that star of the first magnitude among the constellations of mind, says that he early 'took *all knowledge* to be his province.' Will you not take *all goodness* to be your province? It is the wiser choice, for 'knowledge puffeth up, but charity edifieth.' Knowledge must 'perish in the using,' but goodness, like its author, is eternal.

"Dear young friend, whose eye, undimmed by the sorrows of time, is now resting upon this page, suffer me, from the experience of an older and earth-worn traveller, to urge you to *bind yourself an apprentice to the trade of doing good*. He will be your Master whose 'mercies are new every morning, and fresh every moment.' He will give you a tender and sustaining example who came to 'seek and to save that which was lost.' They, too, will be your teachers, those bright-winged ministering spirits, who hold gentle guardianship over us, their weaker brethren, lest we 'dash our foot against a stone;' whose harps are tremulous with joy when one sinner repenteth. The wise and good of all realms and nations, those who have gone to rest, and those who still labor, you may count as your companions, a vast and glorious assembly."

The following picture of a venerable old lady, whom the author had known and loved in early life, is very vivid and impressive:—

"When I look back upon the sheltered and flowery path of childhood, one image is ever there, vivid and cherished above all others. It is of hoary temples and a brow furrowed by more than fourscore winters, yet to me more lovely than the bloom of beauty or the freshness of youth, for it is associated with the benevolence of an angel. Among the tireless acts of bounty which rendered her name a watchword in the cells of poverty, and her house a beacon light to the broken in heart, were the gift of books, and the education of indigent children. On stated days, the

children of the neighborhood were gathered around her, fed at her table, made happy by her kindness, instructed from her lips, and encouraged to read and understand the books with which her library was stored for their use. Surely, in some of those hearts, the melody of that voice, speaking of things that 'pertain unto the kingdom of God,' is still treasured; among the eyes that were then raised to her with affectionate reverence, some must still delight to restore her image, as well as that which now fills with the tear of an undying gratitude."

It is not in the calm sunshine of life, that the sex, weak of hand but strong of heart, appear to most advantage. 'Scenes of trouble and distress best develope the latent energies of woman's character. It is when the bubble of wealth bursts,—when pain and sickness wring the brow,—that she most strikingly displays the attributes of a ministering spirit. In the extract which follows, the author gives a touching sketch of an educated and pious woman, born and brought up in affluence, but afterwards compelled by reverses of fortune, to seek a home in the wilds of the far west, where, sustained by the consolations of faith, she nobly lived and triumphantly died:—

"Among the many females who in this land have encountered the toils of emigration, and the hardships inseparable from the establishment of a new colony, was one, who, half a century since, removed with her husband, and the young germs of their household, to the distant and unsettled western expanse. The fatigues and perils of their journey were unusual. Many miles at its close were through a tangled forest, whose only path was a rude trace cut by the axe. A strong vehicle, drawn by oxen, conveyed their simple furniture and means of subsistence. The wife and mother cheerfully proceeded on foot. Her first-born, a boy of ten years old, was sickly, and seemed rather like a denizen of the grave, than a hardy pioneer of the unplanted world. She was strengthened to bear him the greater part of the way, in her arms, or clinging to her shoulders, and to comfort his sad heart with hymns when they halted to rest.

"In the recesses of a dreary forest they formed their habitation of rough logs, and covered it with hemlock bark. Its floor was of earth, and they had no windows of glass, through which to admit the cheering beam of heaven. The mistress of that poor dwelling exerted herself by neatness, and order, and an unvarying cheerfulness of manner, to lead its inmates to forget their many privations. She did not sadly contrast it with the lighted halls, and carpets, and sofas, and vases of breathing flowers, among which she had spent her youth; nor with the circles of elegance and refinement which she had loved, and where she had been beloved in return. She made herself happy among the hard duties which became the wife of a low emigrant. Reverses of fortune had made this removal necessary, and she determined not to repine.

"Through the day she labored, and the carol of her frequent song rose up strangely sweet from the bosom of that deep wilderness. At evening, she assembled her children, and instructed them. She could not bear that ignorance should be their portion, and diligently poured into their minds the knowledge which she had treasured up in her own. They early learned to love the few books that she possessed, and to revere that piety which was the source of their parent's happiness.

"Years fled, and the features of the savage landscape assumed the busy cast of a vigorous settlement. Her children and her children's children grew up, and planted themselves around her, like the stems of the banian. More than fourscore years passed over her, yet she remained firm, useful, contented, and wearing on her countenance the same smile which had

lighted her through the world. Her descendants of the third generation became equal in number to the years of her own life. She loved all; and every one heard from her lips the teachings of wisdom, and the law of peace.

"At length death came for her. As he slowly approached, time drew a misty curtain over all surrounding things. The love of her first, far home, and the unfulfilled hope to visit it, had been the most deep-set earthly images in her soul. Even that pictured scenery faded away. The paternal mansion, with its sweet flower garden, and music of falling waters—the school house, with its merry group—the white spire among the elms—images from childhood, so indelible, were no more remembered. Her children, gathering in tears around her bed, were also forgotten. Yet still they heard her softly murmuring from her dying pillow: 'Our Father, who art in heaven.' And even when death smote her, the favorite petition under all the sorrows of her pilgrimage burst forth, in a clear, deep intonation, 'Thy will be done.'"

The comparative intellect of the two sexes, has been a question long and much discussed. Our author meets and disposes of this question with much taste and judgment:—

"There was, in past times, much discussion respecting the comparative intellect of the sexes. It seems to have been useless. To strike the balance is scarcely practicable, until both shall have been subjected to the same method of culture. Man might be initiated into the varieties and mysteries of needlework, taught to have patience with the feebleness and waywardness of infancy, or to steal with noiseless step around the chamber of the sick; and woman might be instigated to contend for the palm of science, to pour forth eloquence in senates, or to 'wade through fields of slaughter to a throne.' Yet revoltings of the soul would attend this violence to nature, this abuse of physical and intellectual energy, while the beauty of social order would be defaced, and the fountains of earth's felicity broken up. The sexes are manifestedly intended for different spheres, and constructed in conformity to their respective destinations, by Him who bids the oak brave the fury of the tempest, and the Alpine flower lean its cheek on the bosom of the eternal snows. But disparity need not imply inferiority; and she of the weak hand and the strong heart is as deeply accountable, for what she has received, as clearly within the cognizance of the 'great Taskmaster's eye,' as though the high places of the earth, with all their pomp and glory, awaited her ambition, or strewed their trophies at her feet."

The volume closes with a letter, wherein the author presses upon her younger readers the motives to perseverance. From this letter, eloquent throughout, we make the following extract:—

"*Gratitude for the religion of Jesus Christ* should inspire an unwavering zeal. Beside the high hope of salvation, which we share in common with all who embrace the gospel, our obligations to it, as a sex, are peculiar and deep. It has broken down the vassalage which was enforced even in the most polished heathen climes. Its humility hath persuaded men to give honor to 'the weaker vessel.' The depressed condition of our sex in classic Greece is familiar to all who read the pages of history. Though her epic poet portrayed, in radiant colors, an Andromache and a Penelope, yet they were but the imagery of fiction, and the situation of woman in real life was scarcely a grade above that of a slave. Even in Athens, the 'eye of Greece,' Thucydides, her most profound and faithful historian, asserts that 'the best woman is she of whom the least can be said, either in the way of good or harm.' Her degradation into a cypher accords with their estimation of her powers, and the place they intended

her to fill in creation. The brutality with which she is still treated in pagan lands, and the miseries which make her life a burden, cause her to deplore the birth of a female infant with the same unnatural grief that the ancient Transi cherished, who, according to Herodotus, 'assembled to weep when a child entered the world, on account of the evils of that existence into which he was ushered; while they celebrated funerals with joy, because the deceased was released from all human calamities.' That policy which, for ages, regarded women as toys of fancy for a moment, and then slaves for ever, so vile as to be shut from the consecrated temple on earth, and so devoid of soul as to be incapable of an entrance into heaven, is 'abolished by Him who hath made both one, and broken down the middle wall of partition between us.' Double cause, then, hath woman to be faithful to her Master; to be always longest at his cross and earliest at his sepulchre. Let us earnestly strive not to live altogether 'to ourselves, but unto Him who hath called us to glory and virtue.'

"By the *shortness of life*, we are also admonished to perpetual industry. Where are those with whom we took sweet counsel, who walked hand in hand with us beneath the sunbeams of youth's cloudless morning? The haunts of the summer ramble, the fireside seats of winter's communion, reply, '*They are not with us.*' The grave answers the question, '*They are here!*' Doth it not also add in a hoarse and hollow murmur, '*Thou also shalt be with me?*' How often, in the registers of mortality, do we see the date of the early smitten. How often is the fair hand that had plucked only life's opening flowers withdrawn from the grasp of love, and stretched out in immovable coldness. How often is the unsainted head laid down on a mouldering pillow, to await the resurrection. The firmest hold on time, is like the frail rooting of the flower of grass. The longest life has been likened by those who review it to a dream, fleeting and indistinct. The present moment is all of which we have assurance. Let us mark it with the diligence of a deeply felt responsibility. Let us learn from the tomb its oft repeated, yet too unheeded lesson: '*What thine hand findeth to do, do with thy might;*' for with me, to whom thou art hastening, is '*neither wisdom, nor knowledge, nor device.*'"

We have now finished our extracts from this interesting volume. The samples that we have given, will, we trust, justify the high terms in which we have spoken of its merits. Learning is, in these pages, made to appear lovely in itself, but lovelier yet as the hand-maid of religion. It is a book which a living or dying Christian parent may, with confidence, bestow on a beloved daughter. The work is fitted for all classes. It will prove a solace in the cottage of poverty, and form a gem in the libraries of wealth. A work of this kind, blending polite literature with fervent piety, was needed in the world of letters. We rejoice to see the chasm so happily filled by our own fair countrywoman; and we cordially commend the work to the perusal and study of every daughter of our widely extended empire. The mechanical execution is neat and appropriate, and reflects credit on its enterprising publishers.

THE CRISIS:

OR,

THE PRESENT STATE OF THE TEMPERANCE REFORMATION.

VARIOUS circumstances concur to render this a most interesting and important era in the cause of temperance. This is so strikingly the case as to have led some persons to denominate the present time a crisis in its history. But what is a crisis? The import of the word is gathered from its etymology. It is derived from the Greek word *κρίνω*, signifying to give a judgment or decision upon—to pronounce sentence; and was applied to judicial trials. In pathology, it designates the precise point at which a disease either kills or changes for the better; and, in ordinary affairs, such a conjuncture of circumstances as necessarily involve a decision for or against an enterprise. It is a pivot on which success or failure turns. It was the crisis in Rome's history when Julius Cesar stood on the bank of the Rubicon. The question was, "Shall I proceed, or not?" He crossed, and Rome fell under the imperial dominion. The battle of Trenton has been regarded by many as the crisis in our revolutionary struggle. Had that action gone against the patriots, the cause of freedom had probably been abandoned in despair. The battle of Waterloo was the crisis on which hung the fate of Napoleon. Had he gained that day, he would probably have been the arbiter of Europe. He lost it, and died a miserable exile on the rock of St. Helena.

It seems to us that just such a crisis has arrived in the temperance cause: a point at which sentence is to be pronounced upon the character of preceding operations—a pivot on which will turn complete success or total failure. It depends upon the present movements of its friends, whether the wound already inflicted on intemperance prove mortal, or whether it begin to heal, and the demon recover more than his former virulence and ascendancy.

From this point it may not be uninteresting nor irrelevant to look back for a moment at the progress of the work. The present views on the subject of intoxicating liquors are by no means of modern origin. They were held by many distinguished persons, both in this country and Europe, and strenuously advocated. In America the names of Drs. Rush and Franklin, Anthony Benezet, and Jacob Lindley at once occur. In England many of the most distinguished persons in literature adopted the same views, in theory, at least, although some of them deviated in practice. Among others we might name Sir Isaac Newton, Mr. Locke, Haller, Boyle, Dr. Darwin, Howard the philanthropist, and many others of great distinction, and yet temperance principles made no progress. Why? Obviously for the want of that power which union and co-operation secure. The individuals stood alone, and exerted little or no influence beyond the sphere of their private friendships.

This, however, is not the only form in which temperance principles were held previously to the present movements. The judicious founder of the Methodist societies, the Rev. John Wesley, had sagacity enough to perceive the inefficiency of individual example; and the advantages arising from conventional understanding

and obligation. He, therefore, made it an express rule in his association, that the members should neither make, sell, nor use ardent spirits. The rule, at least as far as regards the use, was included in the discipline of the Methodist Episcopal Church in the United States, and remains to this day unaltered. Now, although Mr. Wesley may justly be considered a century in advance of his age on this subject, as indeed he was upon most others of a moral and religious nature, yet it is manifest that he produced but little effect beyond the limits of his own societies. The reason is sufficiently plain. The rule in the discipline cannot extend beyond the members of the church. Its operation was, therefore, necessarily limited. Something more was necessary; something that could reach all without regard to ecclesiastical rule or discipline; something not identified directly with a profession of Christianity. This necessity has been happily met in the recently organized temperance societies, having in view but one object, and combining together all the force that can be brought to bear upon that one object, *viz.*—the suppression of intemperance.

This experiment, however, has been tried in different forms. The first association for the specific and single object of discouraging intemperance, was formed in New-England.* It went on the

* This may be correct, though we have not so understood it. Our impression has been, that the first association formed for purely temperance purposes in this country, was in the congregation of the Rev. Lebbeus Armstrong, Moreau, Saratoga county, N.Y. With this impression, we have inquired of such friends as we thought might be able to furnish correct information, and also examined such documents as have fallen in our way, but have not been able to satisfy ourselves respecting it. Last evening we had the pleasure of an interview with the Rev. Mr. A., at our own fireside, and availed ourselves of the opportunity to get an explicit statement of the facts relative to the origin and early proceedings of the association which we have hitherto considered the first of the kind in the country, and must continue so to consider it, until some other shall be brought to light in a way to convince us otherwise.

The Moreau Temperance Association was formed, according to Mr. A., in April, 1808. It consisted of *forty-three* members, and held its first quarterly meeting in July following, at which he (Mr. A.) delivered the quarterly address, generally understood to have been the first address delivered before a society formed in this country purely for the promotion of temperance.

The first move toward getting up the association was made by a physician, Dr. B. J. Clark; and one of its first and most active members was a young attorney, Esek Cowan, Esq., since more generally known to the public by the title of Judge Cowan, and as the author of an able treatise on law, in general use among gentlemen of the profession, and magistrates of all ranks, throughout the state.

There is something interesting in the origin of this association, as Mr. Armstrong represents it. If there were indeed another in existence before it, they had no knowledge of it, and, therefore, did not act from the impulse of example. The project originated with the *neighborhood physician*, who saw that unless something could be done to arrest the progress of dram-drinking, all the skill he could exert in his profession could not save the people from a premature grave and interminable ruin. He freely expressed his feelings and his fears to the pastor of the church and others, and urged upon them the importance of adopting

principle of discouraging only the *intemperate use* of ardent spirits. In this there was no advancement in sentiment; it was the very

some measure, at all hazards, to check the tide of dissipation which he saw coming in upon them with a resistless force. But there were great difficulties. Habit had domesticated and familiarized the destroyer so much, that in all his treacherous movements, they saw nothing evil or dangerous. An influential officer in the church was the principal dealer in the article which caused the mischief, and the people generally were his customers, without any distinct conviction on the part of either, that the practice was morally wrong. All other people did so, and why might not they? The minister, under these circumstances, was embarrassed, and hardly dared to show himself favorable to the project; and a prevailing apathy reigned throughout the community. Under all these discouragements, the intrepid physician, whose professional attainments qualified him to know, and whose practice gave him an opportunity to see, the pernicious effects of the prevailing evil, still persevered, and succeeded in getting together a meeting to consider the subject. At this stage of his operations, the attorney above named, the minister, and the other influential individuals, closed with the enterprise.

It is worthy of a passing remark, that the first person moving in this work, was a **PHYSICIAN**; the second, perhaps, whose heart was most readily inclined to co-operate in it, was an **ATTORNEY**; and the third, a **CLERGYMAN**; a triad which, it must be confessed, following the order of arrangement as here exhibited, affords little reason for gratulation on the part of the clergy generally, other than as it is a triumphant refutation of the charges, which virulence has framed against the temperance cause, that it is a fearful production of a subtle priestcraft.

While on this subject, we will record a few incidents which may serve to show how the first anniversary of this society was conducted. After the meeting was opened by prayer, and the other forms usual on such occasions were gone through, each member was requested to state what had come under his observation, as illustrative of the success of their operations. Many interesting facts were stated. Among others, a lumberman, in extensive business, stated that he had formerly found it necessary to procure a hogshead of spirits a year for the use of his hands. Some years it fell a little short, and he had to get a few gallons to carry him through; again he would have some left. On uniting with the association, he determined to exert the utmost of his influence to persuade his men to give up the use of ardent spirits altogether. With many of them he had prevailed; but there were some, raftsmen particularly, with whose services he could not dispense, who would not remain in his employ unless they were furnished with their drink as formerly. He had accordingly procured a five gallon keg, which was filled at the commencement of the year. That morning he had examined it, and found that only about one half of the liquor had been used. So the saving to him in expense, and to those in his employ on the score of temperance, had been in the ratio of two and a half gallons to a hogshead of spirits.

These remarks have no bearing upon the principle assumed by the writer of the article to which this note is appended. If it shall appear that this was the first formal essay at forming temperance associations in this country, it was instituted on precisely the ground the writer names; and it is a matter of no importance, so far as his position is concerned, whether it was located in New-England or Saratoga. We have made these remarks, however, principally to elicit information. We have heard it intimated that a similar association was formed somewhere in the New-England states, anterior to the one in Saratoga; but have never seen any authentic account of it. We have no concern which

thing always believed, and it admitted what had been making inebriates ever since alcohol was discovered—viz., the moderate use. Here was nothing to contend for, no opposition was called forth, no confliction of mind followed. There was not even excitement enough to give it a decent existence. It was a mere nullity. The same attempt was made elsewhere, particularly at Fayetteville, Franklin co., Penn., and with the same result.*

The abandonment of this plan was the occasion of trying the same object in another form. The pledge of total abstinence from ardent spirit was adopted. And now *something was accomplished*. Here *was* something worth contending about. Opposition was awakened, and this called out friends. The public mind was enlightened and aroused by the information brought out; converts multiplied continually, and multitudes of societies went into operation with astonishing success. Ardent spirits have been banished from our sideboards, dining tables, and, in some cases, from steam-boats and hotels. In many cases distilleries have been broken up, and the traffic abandoned, and the trade made disreputable. Inebriates have been reclaimed; and it has been proved that all men in the most exposed situations, and most laborious employments, are more effective without than with it. Nay, such is the impression produced by the facts developed, that vessels going to sea without ardent spirits get their policies of insurance at a reduced premium.

All this certainly looks very fair, and would indicate that vast progress has been made in the work of reformation. But we must not draw our conclusions too hastily, lest they be unsustained by suitable evidence. Let us see, then, if there be any thing to counterbalance this favorable appearance. It is granted, I believe, on all hands, that the quantity of ardent spirits now drunk is much less than was drunk ten years ago. But, on the other, the quantity of fermented drinks has been increased, in about the same proportion. It is admitted that the expenditure for one has diminished, while that of the other has increased. There are fewer inebriates on one, but more on the other. Many inebriates on ardent spirits have been reformed; but many of them have relapsed on fermented drinks. In one society not far from this, fifteen inebriates on ardent spirits were reformed; but, after some time, every man of them went back to the same habits on fermented drinks; and in some cases became far worse than ever. Here then we stand: after ten years of toil, the actual amount of intemperance, the expense of the inebriating fluids, and the number of the intemperate, have varied but little; or at least, not in proportion to the time and labor spent upon the object.

shall take the precedence. But certain we are that upon the page of future history the temperance reformation will be accounted a brilliant era, and form a most interesting chapter. Posterity will have a curiosity to know in what quarter of the world the spirit first waked up, or, if it were roused simultaneously at different points, where they were, with all the little incidents attending the first and most simple operations of the great moral enterprise. ED.

* See Third Report Penn. Temp. Soc., p. 48.

The question will then occur, have we gained nothing? Now it seems to me, we have gained a vast deal, though, perhaps, not in the way generally supposed. We have, at least, gained two points. 1. It has been triumphantly proved that artificial stimulants for persons in health *do no good*, but on the contrary, *must do harm*, and are always resorted to with a fearful risk, not to say absolute certainty of the most fatal consequences. Now in proving this, a most important point has been gained. 2. It is also proved that the public mind is accessible on the subject, and that its principles may be moulded by reason and information. This is evident from the change already effected in public sentiment. Now from these two points I infer that the reformation may be completed. For if these two points have been gained, it will be less difficult to accomplish what remains.

For the prejudice and opposition that were roused against the first movements in the cause, were abundantly greater than are to be encountered in contending against what remains. If prejudice could be driven from her entrenchments when most strongly fortified, and when she thought her bulwarks impregnable, now that a breach has been effected in the walls, it will be no difficult matter, to carry the fortress by assault, and utterly demolish the entire citadel.

It will now, probably, be seen why we think we have come to a crisis in the cause. We have just arrived at that point which proves that the work may be done; public opinion is gained in its favor; right principles are very generally established. Now we must go forward, or all the past amounts to nothing; we must take another step or the cause is lost. That step is *the entire abandonment of all that can intoxicate*. It seems evident that the present state of things proves that the abandonment of ardent spirits merely will no more effect the desired result, than the pledge of the first society, only requiring a temperate use. And the additional step is as essential and important as the earliest movement in the work. Nay, it is more so. For if on the one hand the country needs it as much; on the other, we have greater encouragements to persevere, since the plan is proved feasible by the progress already made. Indeed, to abandon the work now would be shameful. It would give boldness to our enemies, it would afflict all the friends of mankind, it would place our country in a worse state than it was before. It would quench the beacon light of nations, and plunge the world into the blackness of despair for ever.

Perhaps a qualification here may be needful. Observe, then, we do not assert that the adoption of the total abstinence principle will alone and necessarily destroy all intemperance. We only mean that not much more will be done without it. *How* much will ultimately be effected must depend on how efficiently it is carried on. Moreover, we are not ignorant that this principle is already adopted in many places, and by the most efficient societies. But we mean that it must be the universal principle; which is yet far from being the case.

With this understanding, then, let us look, more particularly, at the reasons for the abandonment of fermented drinks. Now I assume that precisely the same reasons apply to these as to ardent

spirits; the same in kind, we mean, though perhaps not in force. Do ardent spirits produce intoxication? So do fermented drinks. Do they produce diseases and lead to the grave? So do the others. Do they injure our intellectual and moral faculties? The others also. Do they involve a long train of expense to the individuals and to the nation? The others still more. Look at the soil occupied in producing the material, the time and labor consumed upon them, the fruits and grain destroyed. It is, equally with the other, an unproductive investment of capital and industry. It is a drawing upon the resources of the country, and contributing nothing to its improvement in any form. Let our orchards be converted into grain fields, or let the fruit be given to the cows or swine, to increase the amount of human sustenance: let our barley serve the same purpose: let the farmer, brewer, vintner, turn their labor to profitable production, and they help to reduce the expense of living, and to bring the means of comfortable subsistence within reach of a larger class of the population. In short, I find no single argument against ardent spirit that may not be brought against fermented drinks. And they all apply with still greater force, when it is considered that in proportion as spirits are less used, the others, if they be not both abandoned, will be proportionately more used; so that it will only be a transfer of the evils from one agent to the other. The effects which have heretofore been produced by brandy, rum, and gin, will hereafter be produced by wine, cider, and ale.

The question then would occur, Should we gain any thing by the change? Now on a comparison of the two, it is probable that we should. Fermented drinks do not burn out the constitution, brutalize the man, and destroy life *as rapidly* as ardent spirits. Consequently there would be less loss of life or time, labor, and wealth by their means, even admitting the article itself cost as much or even more. We think this sufficient for making and keeping up a distinction between the two classes. But though such are our views, yet there is one thing we assert which is all important to our purpose. It is this, that though there is some difference, yet that difference is so slight it is not worth contending about. They who cite wine and beer-drinking countries in order to prove a very wide distinction, are, we apprehend, under two mistakes. The first regards the amount of intemperance in those countries. This is much greater, in England and France, for instance, according to the accounts of recent travellers, than is generally supposed. The second regards the causes of intemperance. If any difference exist in their favor, it is not so much owing to the article employed, as to the difference which exists between them and us in condition and manners. Let us adopt their drinks, and we shall soon find ourselves much below them in point of ebriety. If, therefore, all the time and toil bestowed upon the work were only to convert us from a nation of brandy topers to a nation of wine bibbers or beer guzzlers,

“ ‘Twere like an ocean into tempest toss’d
To waft a feather or to drown a fly.”

If, therefore, we do not banish the whole, we might as well abandon the enterprise, and let things take their natural course.

We proceed to notice another topic. On what ground does our obligation to abstain from intoxicating liquors rest? On this point, some difference of opinion exists. On the ground of morality, say some; on that of expediency, say others. Let us observe, here, that whichever be assumed must be applied equally to either class. For it is useless and gratuitous to apply one principle to one class of liquors, and another to the other. Intoxication is the same: the nature and consequences of the act are the same, whether produced by brandy or by porter; and it is useless to judge the agents or the acts by different standards. But the controversy itself is altogether useless, and grows out of a wrong view of the distinction which exists between morality and expediency. The terms do not indicate any difference in the amount of obligation arising: they only indicate different modes of getting at a knowledge of that obligation. Let us explain. A moral duty I think is used to signify what depends directly on revelation or divine authority; as, "Thou shalt do no murder;" "Drunkards shall not inherit the kingdom of God." These, therefore, are universally and invariably the same. A duty of expediency is one that we infer by our own reason from circumstances. The latter, therefore, is as variable as the circumstances on which it depends. A thing may be expedient in one time, place, or person, that under other circumstances would be entirely inexpedient. But, whenever a thing is really inexpedient, and proved to be so, to do it would be sin, just as much as though it had been positively forbidden. For instance: God has nowhere forbidden me to eat fruit. But if, on fair trial, I find it injure me, it is as much my duty to abstain as if God had enjoined abstinence. The reason is plain. It makes no difference whether God teach us by revelation, or by the constitution and course of things. All we have to ascertain is, the will of God; and this, once ascertained, is equally binding, in whatever form the knowledge of it may come. Moral and expedient, therefore, seem only to designate the mode of attaining a knowledge of duty, but do not qualify the amount of existing obligation. Now God has nowhere said that I shall not eat meat. Yet the apostle has intimated that circumstances may arise which would make it wrong to eat it: for "if meat make my brother to offend, I will eat no meat while the world standeth," not because it would be *malum per se*, but morally inexpedient. So God has nowhere said that I shall not take a glass of brandy and water, or drink a glass of wine with a friend. But, if it is proved to my conviction that it is morally inexpedient, I am as much bound to abstain as though positively commanded.

A careful application of this principle will enable us to decide the contested question, Is it as sinful to drink fermented liquors as ardent spirits? Now, as both rest upon the same ground, and that is expediency, it must depend upon circumstances. If the arguments are equally strong in either case, it is the same; otherwise, it is not. If any man be as fully convinced of the impropriety in one case as in the other, to him the obligation is equal, otherwise not. Here, then, we find a difference. The public is more satisfied on one point than on the other; a larger amount of information and evidence has been brought out on one point, and this makes some difference in individual culpability. A man is less excusable for

drinking spirit, because there is more light thrown upon that branch of the subject. As soon as we can convince men that all the evils which flow from ardent spirits will flow from fermented drinks, unless both be abandoned ; as soon as one subject shall take as strong a hold on the public mind as the other, the individual obligation will be alike in both cases. And this is the point which the temperance societies have now to establish.

The same principle may be applied to the sacramental question. If it be doubted whether our Saviour have given any positive decision in the case, we may resort to the expediency. Has the use of wine at the sacrament given rise to as much evil as its discontinuance would produce? Is the necessity so strong as to counterbalance the confusion, the party spirit, the injury in many ways that would arise in the church? Now, for myself, I have never seen sufficient evidence of such necessity ; and, from the very nature of the case, particularly if the total abstinence principle generally prevail, such necessity is scarcely possible. That one sip of wine, taken once a month, or once a quarter, should form a habit, should create a passion, is contrary to the laws of habit, is unphilosophical, nay, is absolutely absurd ; to say nothing of the security arising from the hallowed associations of the ordinance.

There still remains one point on which we desire to say a word, but in reference to which we feel more delicacy than on any other. Ought temperance societies to incorporate fermented drinks in their pledge of abstinence? If all would agree to it, we should have no difficulty in answering ; but we are to take things as we find them, since we cannot make them as we would have them. The question, therefore, is, Would it be judicious to do it at present? The experience of the past is the only light by which we can read the future. And what says the past? Why, that the progress already made has been under the old pledge, which only excluded spirits. There is sometimes as much danger in running too far before public sentiment as in lagging too far behind. Had the old pledge excluded wine and cider, it would have met with little favor or success. It went sufficiently far to accomplish important ends, without going so far as to awaken an opposition that would have crushed it. Meanwhile it has been doing more than was at first proposed or anticipated. Without including the other class by name, it has included them by implication ; it has produced strong conviction in reference to them, and, in many cases, led to the entire abandonment. Now, it seems clear that, for the present, at least, it would be better to pursue the same plan. By doing so, many will be brought to take an important step, and be led under an influence that may carry them farther than they intend. More converts will be made to the total abstinence principle, by delaying, for a time, their insertion. By the premature insertion of fermented drinks, the following evils would arise. First, Many individuals would be lost, who may be induced to sign the one, and, by so doing, be led into a course that would probably result in the abandonment of all. Secondly, The friends of temperance would be divided, and would be wrangling among themselves, instead of uniting their force against the enemy. Thirdly, Many members who are not fully convinced, but will, no doubt, become so in a short time, would withdraw, and their coun-

tenance and influence would be forfeited. The conclusion, therefore, is, that though the insertion would be desirable, yet it would be premature at present. The public mind is not prepared for it—even the friends of temperance are not. The better mode, therefore, will be to retain the old pledge, but to keep the total abstinence principle before the mind of the public, and render it as operative as possible. And without making it a term of membership, let as many as can be prevailed on, avow the principle, and, if they will, pledge themselves to its observance. Thus the cause will retain all the force it has, and be constantly gaining more, until the whole may be included with safety, and, finally, the power of public sentiment silence every opposing voice.

ART. VI.—REVIEW OF THE MEMOIRS OF EPISCOPIUS.

MEMOIRS OF SIMON EPISCOPIUS, *the celebrated pupil of Arminius, and subsequently Doctor of Divinity, and Professor of Theology in the University of Leyden; who was condemned by the Synod of Dort as a dangerous heretic, and, with several other ministers, was sentenced to perpetual banishment by the civil authorities of Holland, for holding the doctrine of general redemption. To which is added, a brief account of the Synod of Dort; and of the sufferings to which the followers of Arminius were exposed, in consequence of their attachment to his opinions.* By FREDERICK CALDER. New York. T. Mason & G. Lane, for the M. E. Church. 12mo. pp. 478.

WE congratulate our church upon the presentation, from our press, of an excellent biography of this eminent pupil of the illustrious Arminius. If there be any thing ennobling in the contemplation of resplendent character, any thing grateful to the feelings in rescuing from undeserved obscurity, or cruel imputations, names to whom the world has long been unjust, or any thing praiseworthy in the gratitude we delight to render to the names of champions, who, in the hour of disgrace, danger, and death, stood forth the defenders of truth and liberty,—dear to our hearts, assuredly, should be the fame of one of the noblest spirits which a land rich in the glory of her sons has produced—SIMON EPISCOPIUS.

Never more painfully than in perusing the biography and works of Episcopius and his compeers, the Arminians of Holland, have we felt how much the literature of the theological world has been under the influence of an Antiarminian partisanship. When we move the glance of our mind's eye along that line of noble characters who held a pure and mild creed, in an age of bigotry and intolerance; who illumined that creed with learning, eloquence, and logic, in a time of prejudice and scholastic jargon, and who shrunk not to attest the pureness of their piety and the loftiness of their faith by years of suffering and deaths of martyrdom, we have cherished the hope that our own denomination, whose creed is the fac simile of that faith for which they suffered, and who may claim, in fact, to be their moral descendants, would redeem the justice of history and enlarge the range of our theological reading, by well executed biographies of their lives, and editions of their works. Their names, were they but redeemed from the dimness which an adverse influence has malignly flung around them, would emblazon

with a new lustre the noblest cause ; and the products of their intellects, were they but judiciously used, would constitute an armory of theological equipment, which in any cause we should expect to be mighty, but in the cause of truth, resistless. We are gratified with the evidence furnished by this and some other works, that, across the water, some competent pens are inclined to lead the way ; and we trust that time is not very distant when we shall be prepared not only to receive and appreciate, but to emulate and super-add to the products of their labors.

Episcopius may justly be said to have been the child of troublous times and eventful destiny. Distinguished even when a boy for his precocity of intellect, he was sent by his native city of Amsterdam, as its vesterling or fosterchild, to be educated at the public expense at the celebrated university of Leyden. The university at that time was the seat of theological commotion. James Arminius, the Divinity Professor, then in his prime of life and talents, was reviving and sustaining with all the weight of his "acute wit, solid judgment, and great learning," those doctrines which, though entertained by the Christian Church for the first three centuries, by the purest and noblest spirit of the Reformation, Melancthon, and by the main body of the Lutheran Church, had been supplanted in Holland by the theology of Geneva. By the influence of Arminius the mind of young Episcopius was fascinated, his principles formed, and his future career shaped. The contest at the university which the master sustained against his unsparing adversaries at the expense of an anxious life and an early death, the pupil found too perplexing for endurance ; and he was induced to transfer his connection from Leyden to the university of Franeker.

It is curious to remark that, such was the reputation of the youthful scholar, he was awaited at Franeker with public expectation, and his arrival produced a general excitement. The resolution which, by the advice of Arminius, he had formed, to be silent on theological topics, he found it impossible to observe. He was obliged to stand out, "faithful among the faithless," the champion of the tenets of his beloved Arminius, in the then hot bed of ultra Calvinism, not only against his fellow students, but in public debate with his professor, Dr. Sibrand ; and it would seem that neither in temper nor in argument was he worsted in the encounter, and Sibrand himself, equally in excuse for himself and compliment to Episcopius, affirmed that, "in point of force of mind and argumentative powers, Arminius was a mere child to him." This, however, was not the candid confession of an ingenuous mind, for Sibrand, worsted in argument, for the purpose of ruining Episcopius, resorted to arts which happily were as unsuccessful as they were infamous.

With laurels untarnished, and perhaps with humility undiminished from these encounters, Episcopius, having finished his preparatory studies, entered upon the sacred duties of the ministry, in which his talents and piety soon acquired for him a commanding popularity. As if born to contention, from having been an actor in polemic strife, he now became the subject of an amicable contest between the different cities of Bleiswick, Utrecht and Rotterdam, each claiming him as their minister. The strife was, however, settled by his election, at the early age of twenty-nine, to the highest

station, in point of dignity and influence, to which a clergyman in Holland could aspire,—the Divinity Professorship in the university of Leyden. Thus did he, who had been the pupil, now become a successor in office, as he subsequently did in reputation and leadership of his party, to James Arminius.

In assuming this office, the hearty ill will with which he was received by his associates, the Calvinistic professors, soon taught him that the station which had been so thorny to his able and talented predecessor, would be no bed of repose to him. Mr. Calder has devoted one entire chapter, delineating the character and conduct of one of these, Festus Hommius, and certainly few personages need be less obliged for a rescue from the slumbers of a peaceful oblivion than this same clerical Iago. To the slanders by which he endeavored to blast the reputation of Episcopius, the latter opposed the steady rectitude of his own character; and when both were arraigned before the magistracy of the university, he taught his assailant to exhibit in himself an illustrative instance of the identity of honesty and good policy.

Episcopius had hitherto had little reason to cower before opponents who had happily nothing but learning and intellect to wield against him. But now an adversary was to come down upon him with an arm against which no qualities of character could furnish a defence—from that ruin he was to find no escape. Maurice, prince of Orange, in the project of enslaving Holland, found it convenient to make the Calvinistic party the instrument, and the Arminians the objects of his tyranny. Although he had heretofore been as Arminian as politician need be, he now became a devout supporter, at the sword's point, of “the doctrines of grace;” and, melancholy to say, the military violence of the usurper was amply upheld by the spiritual co-operation of the Calvinistic clergy. Under such auspices it was that now was brought about that happily rare anomaly in Protestant history—the Synod of Dort.

Into the details of this memorable assemblage it is unnecessary for us to enter. Professedly an authoritative body, convened for the purpose of forming a national creed, by management, violence, and the despotic aid of Maurice, the delegates were, with scarce a painful exception, Calvinistic. Under their authority, the humble petition of the Arminians to be allowed to select from their own body a small number to represent their views, was peremptorily rejected, while the synod itself was pleased to select thirteen to appear, within fourteen days, before their honorable body. They appeared according to order, but begged a brief interval to arrange their defence—it was refused. They declared that, if that were refused, they were ready to proceed to a *conference*, if that were required—they were given to understand that they were not invited to a conference, but “cited” to a trial of their orthodoxy. For a casual remark of Episcopius, the president, Bogerman, charged him with falsehood; the twelve ministers next to Episcopius offered to make oath to the correctness of his remark—the charge was still obstinately reiterated. The president gravely admonished them to treat only of “the comfortable doctrine of election,” not to touch the dogma, uncomfortable enough, no doubt, of reprobation; it would, of course, be suggested that as the latter, and not the former, was the main

point of difference and objection, that of course must be the principal point of discussion ; and this dignified body of predestinarian divines sagely decided that " it was unreasonable for the Remonstrants to disturb the consciences of the elect, on account of God's judgments against the reprobated." Throughout the whole contest the Remonstrants refused to acknowledge the authority of the synod. But, although no artifice could draw them into a submission, no insult, on the other hand, could betray them into any violence ; and matters retained this position until the fifty-seventh session, when, to the surprise of the Remonstrants, and to the no small disconcertion of a good share of the synod itself, President Bogerman abruptly expelled the whole Remonstrant body from the synod, saying, among other characteristic compliments, " With a lie you began, and with a lie you ended ;" and concluding with the words, " *Dimittimini, exite*,"—" Depart, begone." Episcopius exclaimed, " Let God judge between us and the synod." " I appeal," said Niellius, " from the injustice of the synod to the throne of Jesus Christ." " Depart, depart," said Hollingerus, " from the assembly of the wicked." " If," says the learned Catholic jurist, Charles Butler,* " any Protestant divines ever deserved the reproach cast by Mr. Gibbon upon the Reformers in general, of being ambitious to succeed the tyrants whom they had dethroned, they were the members of the Synod of Dort."

The president thus having cleared the field of an adversary, divers profound divines, who had hitherto kept their seats, waxed valorous defenders of an unattacked faith, until the lay-commissioners, conscious of the ludicrousness of such flourish, suggested that, as the remonstrants were still under arrest in the city, they should be permitted to give their views in writing. This was agreed upon, and the Remonstrants were directed to furnish their defence within fourteen days. For fourteen days, then, the Remonstrants set about their defence, while at the same time the synodists were taking due care that no defence should avail them. Fourteen days passed, and forth came the Remonstrants and deposited before them, as their defence upon the first article only, two hundred and four sheets of well written, solid contents. At sight of such an apparition, the Dutch divines unanimously resolved themselves into " an agony of rage ;" and no doubt their perplexity would have been as real as its manifestations were violent, had they not secured, beforehand, that the length or brevity of the defence should be a matter of indifference ; for, in fact, they had gone through and decided the whole matter before the defence was finished ! This ingenious insult was as ingeniously repelled by the Remonstrants, who promptly affirmed that the defence was not written for the synod. " Let the secretary note that," thundered a lay-commissioner. " It is unnecessary," coolly retorted Episcopius, " we have inserted as much in our papers in the following words : ' These documents have not been prepared for the use of the synod, seeing that we disclaim all farther connection with it.' "

Thus relieved from all embarrassments on the part of the Remonstrants, the synodists proceeded to the matter of settling the principles of Calvinism, in which they were uncomfortably impeded by

* In his *Life of Hugo Grotius*.

the fastidiousness of the English divines, who were pleased to be dissatisfied with propositions as amiable as these:—First, that God moves the tongues of men to blaspheme him; and secondly, that man can do no more good nor less evil than he actually does. Nevertheless, after somewhat more than a five months' continuance, the Synod of Dort, having “become the more holy, the longer it sat,” joyously terminated their labors of constructing a formula of the true faith, as it would appear, with great effectiveness. “Never did any church of old,” said the honest Scotch Calvinist, Balcanqual, “nor any Reformed church, propose so many articles to be held sub pœnâ excommunicationis.”

Of this band of Remonstrant confessors, Episcopius was the acknowledged head—“the spirit and soul.” He had been, in the first place, summoned in his official character, as Divinity Professor, and as he was then aware that his beloved pupils “should see his face no more,” he gave them, in an address of great eloquence, pathos, and piety, his parting charge, and left them, no more to return. At no point does he present to the mind’s eye a bearing so noble as when standing before the Synod of Dort; it was the crisis of his history—the scene of his highest greatness, and his certain downfall. It was not a mightier spirit in the man, but a more imposing grandeur in the scene, which made Martin Luther a sublimer spectacle at the Diet of Worms, than was Simon Episcopius at the Synod of Dort. He opened the defence of the Remonstrants, in a speech of near two hours’ length, pronounced with the grace of an accomplished orator, presenting such a history of the past, so energetic in its train of argument, and so replete with magnanimous sentiments, that it impressed the audience, and even some of the lay delegates, to tears. The personal charges foully flung upon him, he nobly repelled. The efforts to overawe, he met with calm defiance. Of their written documents, he was mainly the author. To the last he sternly denied the authority of the synod, and beheld its termination prepared to meet the personal fate which the impending hand of despotism might award. Such was the leader, and such, too, were the whole phalanx. “When I heard these things,” says Professor Barlaeus, who was on the spot, “I admired the courage of the men. They were really intrepid, and spoke in the synod as equals with equals. Their countenances were unruffled and serene, and they seemed to be prepared, as they confessed, to endure all extremities.” May a similar heroism inspire the hearts, and a better destiny attend the lives, of all who are called by Providence to stand in the hour of trial the foremost champions of justice, liberty, and truth.

We have no formal diatribe to pronounce upon the Synod of Dort. The less so, since, not only individuals, properly of neither party, have been sufficiently condemnatory, but even more moderate, perhaps we may say, more prudent Calvinists conclude not to identify their cause with its character. Not only did its similarity to a famous popish council strike Mr. Wesley, but the Catholic prelate, Bossuet, shrewdly remarks, that the Remonstrants “employed against the authority of the synod, the same arguments as the Protestants use against the authority of the Council of Trent.” Professor Stuart, of Andover, although he endeavors to neutralize the acknowledgment by the hypothetical imagination, that had the

Remonstrant party been triumphant, an Arminian synod would have been equally tyrannical, makes the following remark: "But that, in the course of this dispute, exasperation carried a part of the council, in particular the moderator, Bogerman, and also Gomar, Scultet, and several others; indeed, one may say, the Hollandic divines in general, and those of Geneva, much beyond the bounds of Christian moderation, propriety, and decorum, in their deportment and words, with respect to the Remonstrants, can never be doubted by any one who now peruses *their own* records. I need not say that the accounts of the Remonstrant party are still more unfavorable."

Such was the character of the trial; we may next look to the sentence. The synod formally pronounced condemnation upon Episcopius and his fellows, and the States-General soon confirmed the sentence. They were suspended from their offices, and required to sign an act of cessation from ministerial and pastoral duties, and from inculcating their sentiments. Upon their refusing to do this, banishment was pronounced upon them. The same terms were held to all the Remonstrant ministers of Holland. Subscription to the canons of Dort, or immediate deposition was the alternative. The melancholy detail is given by Mr. Calder at full length, and to those who are fond of the tragic, this narrative of Calvinistic proscription, violence, and bloodshed, may possess some melancholy interest; but to most humane hearts, it will, no doubt, be a dreary chapter. We trust it will not be read as a textuary of reproach against men of milder principles and humaner hearts than the ancient admirers of the canons of Dort, but as a lesson in the melancholy volume of human nature, and as an appalling representation of what persecution is, whether Papal or Protestant, Calvinian or Arminian. "No good man can read it,"—says the translator of Brandt's history of these transactions—and may his words ever prove true,—"without abhorring arbitrary power and all manner of persecution."

Episcopius and his brethren took refuge in Walwick, in Brabant, where they were received with a kindness from foreigners and Catholics strongly contrasted with the severe treatment they received from their fellow countrymen and brother Protestants. While in banishment, successively at Walwick, Antwerp, and Paris, his pen was active in defence of his principles. The great mass of his voluminous works were written subsequent to his condemnation at Dort.

But persecutors as well as prophets do not live for ever. Maurice dying, his brother succeeded to the stadholdership and was, so far as circumstances would allow, not unfavorably disposed to the Remonstrants, and Episcopius began to project the design of returning to his native land. He at length left Paris, and arrived at Rotterdam, where he was again received, after some years of absence, to his native land and the bosom of his friends with affectionate joy. The opponents who were no longer able to touch his life or liberties, were active with their publications against his character and principles. There he met with masterly and sometimes with severe replies. The stadholder at length so evidently connived at the success of the Remonstrants, that they proceeded to repair their desolations. Rotterdam, the strong hold of Arminianism, chose

Episcopius as its minister. The Remonstrants were next emboldened to erect a theological institution, with Episcopius of course at the head of the theological department. After the reluctant consent of his friends at Rotterdam was obtained to give him up for the purpose, he assumed the professorship, and in the duties of this office, and in the publication of several able productions, he employed the brief remainder of his useful life.

We have given this hasty sketch, not for the purpose of satisfying, but with the hope, perhaps a vain one, of exciting our readers to a perusal of the work, and a better acquaintance with the man. Mr. Calder's biography is characterized by research, and, we believe, accuracy. It is instructive in its facts, interspersed with incidents and anecdotes of thrilling or humorous interest, and varied with several important episodes. Subordinate to the main and nobly prominent character, Episcopius, there appear several attendant personages of varied degrees of interest. We have the sleek duplicity of Festus Hommius, the high-toned impetuosity of President Bogerman, and the tragic downfall of Barneveldt. Mr. Calder has a style of grave simplicity, and manly straight-forwardness not overcharged with excitement, wanting perhaps sometimes in finish, and by no means possessing that overstrained passion for the intense which characterizes the authors of what has been called the *convulsive school*.

It is a remarkable fact that Episcopius, conscious as he was of his own integrity of character, and the deep wrongs which in the course of his life he had suffered, expected little reparation to his fame from the justice of history. "My want of confidence in these writers," said he, speaking of ancient ecclesiastical historians, "partly arises from the conduct of some who bear that name at the present day. Let me go to our own history as a people. Although the proceedings adopted against us, and the character of the persons who have so injured our reputation, and occasioned our present exile and sufferings, are well known, yet what has not been said and written to vindicate them and defame us, by persons who are called modern historians? Take, for instance, the case of Baudartius, whose pages are foully stained with malevolence, and who may justly be designated any thing but an historian. And what has not that foolish Hessian, Daniel Angelocrator, written respecting the events that have taken place in Holland, in his book concerning the Synod of Dort? And although his work abounds with absurd and foolish statements, and his assertions are so grossly false, that it may with strict justice be considered as only entitled to be ranked with Grecian fable; yet, with the above facts, and the advantage of the course of time, a person might take these as the ground of confidence in the veracity of this writer. And I am bold to say that, after the lapse of a certain period, such will be the arguments set up in its favor; and thus its fictitious statements will be quoted as exhibiting matters of real history."

How truly this presentiment was invested with the accuracy of prophecy—how generally, not only predestinarians, but even their opponents, have associated with the name of Arminius and Episcopius the idea of low orthodoxy and dubious piety, it is unnecessary for us to describe. John Goodwin remarks that, in his time,

"the cross of Arminius is grown so heavy among us, and the generality of professors so weak, that the greater part of them are not able to take it up, though truth be fast tied to it." We have somewhere seen a happy allusion made to the anecdote of an honest Hollander, who, in a fit of anger at a refractory horse, after exhausting the whole magazine of Dutch hard names, and harder blows, was left, in the paroxysm of his wrath and orthodoxy, to call him outright—an Arminian. The reproachful application of this term, in failure of every other resource, we suspect is not confined to Holland, nor bestowed alone upon the brute creation. There is at the present time, we must be permitted to say, an unjust use of terms prevailing in some of the professedly learned pulpits, periodicals, and institutions of our land, which, if it be the result of want of information, is inexcusable ignorance; if of a want of regard to known fact and justice to a great and injured name, is, we must feel, palpable wickedness. Arminianism, as near as we can gather, means pretty much any thing which is not considered Calvinistic, and needs the application of a seasonable anathema. At one time, in the sermon of an eloquent pulpit rhetorician, Arminianism is pronounced to be one of the resources of the adversary, from which ruin was to be apprehended, and upon which extermination was to be denounced; at any other time, we are informed in the epistle of a learned professor that no danger was to be apprehended at all, for Arminianism, forsooth, was "dead;" anon we find that it has been officially abjured in the inaugural formulas of theological professors, in company, we believe, with Socinianism, Atheism, and divers other damnables; and next perhaps it has been hurled at the head of some mighty heresiarch in their own firmament, who, like the great red dragon of the Apocalypse, was dragging a third part of the stars of heaven in his tail. The fact that some of the later pupils of the Arminian school degenerated into Pelagianism, no more justifies this language, than the fact that the Genevan successors of Calvin disbelieve the divinity of Christ, justifies our branding Calvinism with a denial of the trinity. Nor is the dexterous versatility with which this term is made to mean any thing or every thing heretical, much palliated by the fact, that it is applied as effectually against the living as against the dead, against another sect as well as against dubious adherents in their own sects. The major term in the syllogism is, Arminianism is every thing heterodox; the minor term is, the Wesleyan Methodists are believers in Arminianism; the consequence—any body may infer.

Still less are these severities upon Arminianism palliated by the fact, that they not seldom come, if we mistake not, from some who are not a little exposed themselves to the charge of being tinged with the same heresy. It is an exquisite mode of repelling all suspicions of the thing, by delivering one's self of denunciations of the name, and whatsoever object you please to make the name signify. We have sometimes suspected that pulpits may be found in our land, in which Arminianism is a monstrum horrendum, without defined or fixed outline, undeveloped in body or limb, save that it has a voracity for devouring souls—and yet, perhaps, something very like Arminianism, or something a little more Arminian

than Arminianism itself, shall form the staple preaching of that same pulpit. We would like to move the question, whether there be not Calvinistic pulpits, in which Calvin himself, were he to give the length and breadth of his own creed, would receive a cavalier quietus. Or whether there be not soi-disant Calvinists among us, tenacious of the title, around whom Calvin would sooner have wrapped the flames of Servetus, than the mantle of his own name. Or whether there be not theological doctors, who lay out no small expenditure of masterly intellect in cramping the substance of Arminian doctrines into the trammels of a Calvinistic nomenclature of terms, so that with the adoption of more liberalized notions, the "standing order" of articles and formulas may be still retained. The increase itself of a milder theology we hail with delight, as a harbinger of the day when one throb of unity of sentiment and affection shall thrill through the entire heart of the Christian Church. We rejoice that the spirit of Arminius may walk the earth, and his scriptural doctrine may compass the breadth thereof, although his name meet no respect, and his memory no mercy. Yet, with the liberality that can adopt new views, we would love to see the frankness that can, in explicit terms, acknowledge the change, and scorn all equivoque. To take a creed, worded in the most stereotype form of Calvinism—to strip it down to the ipsissima verba, the bare syllables, divested of the entire mass of historical connections and accredited expositions, which, from the author downward, have been embodied in multiplied strata around it—to take the words so stripped, mystify their explicitness, play upon their equivocalness, and writh their flexibility into any desired obliquity—and then to bring in, under the name of a mere philosophical mode of exposition, all or much of what the creed has for ages been intended to condemn—this is a recipe by which you may stand on one side of the field, and combat for the other—a neat expedient by which you may denounce Arminianism as roundly as Bogerman, and believe in it as soundly as Episcopius.

A question will arise, too obvious for us to meet, though too extended for us fully to discuss, how far the persecutions detailed in this volume are attributable to the opinions of the persecutors. The spirit of persecution, their apologists may plausibly say, is peculiar to no abstract religious doctrine; it is the property of the human heart, made by power too proud for contradiction, and is combinable with any opinion. If predestinarian Calvin burned Servetus, antipredestinarian Melancthon approved the deed; if Calvinian Maurice was the evil genius of Holland, Arminian Laud was the scourge of England. It may therefore be asserted, both on grounds of history and philosophy, that the Contra-remonstrant persecution was not the proper result of the Contra-remonstrant opinions.

But to the historical argument, in the first place, be it remembered there is a *various reading*. There are those who find that the great modern doctrine—the late and reluctantly learned lesson of the religious world—TOLERATION—arose simultaneously with Arminianism; that both are traceable to the same source—to the same men. It will perhaps be difficult to deny that Mr. Calder is grounded upon historic truth when he affirms that "the Remonstrants,

who had imbibed the opinions and copied the conduct of the amiable Arminius, were the first among the Protestants of Europe to lift up their voice upon this subject." "Barneveldt, who was the principal lay-leader of the Remonstrants, was perhaps the first statesman, says Evans Crowe, that made religious toleration one of his maxims." Similar is the result at which the researches of Nichols arrived, who affirms that the earliest proclaimers of toleration in England acknowledge "their doctrine of religious liberty to have been derived from the writings of the Remonstrants." "Though the glory of the first promulgation of tolerant principles," he adds, "does not belong to the Calvinistic Independents, it is undoubtedly due to the Arminian branch of that denomination. Indeed in whatever quarter soever Dutch Arminianism achieved her conquests—whether among Episcopalian, Presbyterians, or Independents—she almost uniformly rendered them favorable to the civil and religious liberties of mankind." Mr. Thomas Jackson, in his excellent Life of one of the earliest and most eminent of the English pupils of the Dutch Arminian school, John Goodwin, (a work we wish better known to American readers,) remarks, "It is highly honorable to him, though the fact is little known, that he was the first of our countrymen who excited general attention by writing distinctly in defence of universal liberty of conscience as one of the most sacred rights of human nature. He had published several admirable tracts against all coercion in matters purely religious, before either Locke or Milton, or even Dr. Owen, wrote a single line upon the subject." Speaking of Episcopius and his compeers during their banishment after the Synod of Dort, Rev. Richard Watson remarks, "The immense literary labors in which they were compelled to engage during this troublous period have, by the admirable overruling acts of Providence, been rendered most valuable blessings to the whole of Christendom. Such doctrines and principles were then brought under discussion as served to enlighten every country in Europe on the grand subject of civil and religious liberty, the true nature of which from that time has been better understood, and its beneficial effects more generally appreciated and enjoyed." Such then is our reading of the history of the matter. The doctrine of *universal toleration*, avowed now by every informed mind, propagated in every form of publication, the most popular motto of the politician, familiar as a household term, is properly a hard-found, dearly bought, modern *discovery*. Unknown in the days of papacy, misunderstood by the reformers, who claimed it for themselves, but applied it not as a principle to all others, its rise was in the rise of Arminianism; and when its principles were being developed and its contest won, Calvinism was its opponent, the Synod of Dort its Thermopylæ, the Dutch Remonstrants its champions, and at their head—may we not say?—their noble leader, Simon Episcopius.

If upon the historical grounds such are our positions, what conclusions may we deduce from the philosophy of the creed itself, and its probable operations upon the human mind? Granting that persecution is often the sheer projectile from the ambition centred in the heart independent of any creed; granting that a Maurice persecuted, not for the sake of the divine decrees, but for his own despotism; that a Laud oppressed, not from love of universal

redemption but from love of his mitre, may we not still suspect that, in other cases, the *intolerance* is the fair logical corollary from the *doctrines*; or at least that the *spirit of ambition* and the *spirit of the creed* may have formed a composition of forces into a concentrated action toward the same object? We hesitate not to say, then, that, reasoning a priori, were we to set about constructing a creed for the absolute purpose of winding the spirit of self-exaltation up to the very maximum of intensity, human ingenuity could never devise one more suitable, than that which tells the self-supposed favorite of Heaven that, being loved with an everlasting love, an omnipotent fiat has predestined him by an indefeasible patent which secures at once the means and the end to a crown of fadeless glory; while the mass of the reprobate species around him, wisely passed by, are left in eternal abandonment and utter worthlessness, to the glory of God's justice. The effects of such a creed may be circumstantially modified and counteracted, but *alone* it must be disastrous. Often will a natural amiableness mitigate it, or the grace of God neutralize it, or outward events defeat it, but not seldom will it present us with a Bogerman or a Sibrand—creatures of their creed, claimants in disguise of an angelic nature alternately bursting with indignation that they are clogged by clay and gravitation to the earth, and dealing a just abhorrence upon the reprobate incarnates that presume to oppose them.* What presumption more accursed than to question their celestial title? What heresy more particularly damnable than to demonstrate the outrageousness of their dogmas; and how will their intolerance rise to the boiling point, just as the weakest, and sorest, and most sensitive spot feels most resistlessly the vital thrust of argument? They will adjure you to touch some more "*comfortable*" point, and warn you not "to disturb the consciences of *God's elect*." In their more exulting moments, their spirit will evolve itself in human vocables like those of Altingius. "That God hath reprobated whom he pleased according to mere will, without any regard to sin; that the sins which follow such reprobation were the fruits of it; nevertheless God is not the author of them: and that though the hardening and blinding of men's hearts and eyes proceeded from God, nevertheless we ought to cry with the cherubim, *Holy is God though he reprobates!* *Holy is God though he blinds!* *Holy is God though he hardens!*"† Then give such a being a little brief authority, and he will "play such fantastic tricks before high heaven" as will find a feeble type in the exile of Episcopius, the dungeon of Grotius, and the scaffold of Barneveldt.

We have spoken upon this subject—since we are speaking of the past and not of the present—with the freedom of history. If at the

* This may hardly be considered a mere fancy picture. Balcanqual, in one of his letters from the Synod of Dort, says, "Sibrandus and Gomarus keep their fits of madness by course; the last fit before this came to Gomarus' turn, and this day Sibrandus flew out, but with such raving and fierceness of countenance that he was checked in his words by the lay and ecclesiastical presidents."

† Mr. Calder adds, "After these remarks had been made, the synod, says Brandt, judged that enough had been said on the first article of the controversy and we think so too." And we say ditto to Mr. Calder. And so at the present day we presume would say every reader of every sect who has no particular taste for blasphemy.

present day there are those who hold a Calvinism moderated and divested of objectionable features, to them our remarks upon a different thing—the Calvinism, namely, of another age—of course, do not apply. At the same time, while we object to the tendencies of a creed to deform the character, we may the more admire the character that resists all such influences, and retains its unmarred symmetry and native excellences. It is a lovely charity and a robust liberality that can respire and expand the heart into the largest magnanimity, in spite of the clasping cramp of an iron system. The nature of our subject has led us to speak largely of *isms* and *ists*, of polemic doctrines and theologic leaders. We are no idolaters of mighty names. We believe not truth because it is what Arminius taught, but we believe what Arminius taught because it seems to us truth. To characters eminent for excellence we justly yield our admiration, to those who have been the defenders and mediums of the truths we love we award a due gratitude. If even in the beauty of the sanctuary the church may exult that her voice of "praise" goes up in unison "with the glorious company of apostles, the goodly fellowship of prophets, and the noble army of martyrs," no wonder that the individual holder of any opinion feels himself gratefully sustained by a coincidence with more mighty minds, and that the body of every denomination cherish the recollection of names whose merits and achievements constitute to them a sort of ancestral glory. If this principle, when carried to excess, be dangerous to our independence of opinion, we know not in what better language the proper limitations can be expressed, than that with which the subject of Mr. Calder's excellent memoir closed his memorable speech at the Synod of Dort, and with which we shall close our train of remark:—"Dear to us, it is true, may be distinguished names, distinguished persons, and the sanctity of this synod, but still more dear to us ought to be the sanctity of TRUTH."

ART. VII.—INFIDELITY PORTRAYED.

Practical Infidelity Portrayed, and the Judgment of God made Manifest. An Address, submitted to the consideration of Robert D. Owen, Kneeland, Houston, and others, of the Infidel Party in the city of New-York. By ABNER CUNNINGHAM. D. Cooledge, New-York; J. Loring, Boston; N. Kite, Philadelphia. 12mo, pp. 144. 1836.

WE notice this little work, not because we think it ranks high as a literary production, or merits special attention on account of any peculiarity it possesses to enlighten the understanding or excite feelings of devotion, but solely for the purpose of introducing the facts it sets forth as illustrative of the practical tendency of infidel principles. It found its way to our table some months ago, and would have received an earlier notice, but for the circumstance that we had not time to examine it, and the paragraph which first caught our eye on looking into it appeared too vapid and commonplace to merit particular attention. Since then we have read it through, and find in it a developement of facts which, on account of their bear-

ing upon public morals and the vital interests of religion, deserve to be laid before the whole community, that all may be warned of the danger of tolerating, under any pretence, speculations which lead to such pernicious and disastrous consequences.

The writer is said to be an aged gentleman, well reputed among those who know him for probity and uprightness of character. He affirms that he witnessed the facts he has recorded, and, to sustain the credibility of his testimony, the affidavits of several others, some the near relatives of individuals named in the account, are produced. These confirm, in all the cases they profess to embrace, the correctness of the writer's statements.

Respecting Mr. Cunningham we know nothing more than we have stated, only what he himself informs us in his book. From that we learn that he belongs to no particular denomination of Christians, but has been connected in his social relations with the Society of Friends. This will account for some peculiarities which appear in his modes of expression, especially in the case of Haviland's denunciation against the profane scoffers in question, which the writer invests with the sacredness of prophecy. That a devout and experienced servant of the cross should be specially moved by the Spirit to lift up his voice against such abominations as they practised, and utter denunciations against them, which, in the order of a righteous retribution, should be fulfilled in their history, is nothing more than all well informed Christians may believe. And this is probably all the writer intended to express.

We copy from the third edition of the work, in which we find the testimonials of several highly respectable individuals, clergymen of our acquaintance and others, commending its utility: and such as had been in circumstances to know any thing of the facts it develops, certify also their unqualified confidence in the truth of them as set forth.

The author commences with a brief notice of the events which drew forth his publication. Addressing the individuals named in the title page, he says:—

“ You have propounded questions and solicited answers from those who call themselves Christians, and who profess to be governed by the precepts, doctrines, and policy of JESUS CHRIST.

“ As your questions called for a reply, I ventured to make my appearance at your meetings, in order to answer you, to vindicate the Christian religion and policy, and to demonstrate their benign effects on the *human family*; but you have prohibited me from making such remarks as I thought appropriate and suitable to the nature of the subject. This prohibition I consider a personal attack on my character, which affords me an ample apology for coming before you and the world in the present form.

“ I shall endeavor to take up your questions in substance as you have published them, expose your own comments, and follow with such remarks as may demonstrate the practical effects of your doctrines, by

giving such examples as are in my possession, and as have been personally known to me, and which I think appropriate to the occasion."

The leaders of the infidel party are in the habit of propounding questions in their meetings, and, for a pretence, soliciting answers from Christians—knowing how unlikely it is that decent and well disposed persons will be found to appear in such conventicles, and expose themselves to the shafts of their profane ribaldry, for the purpose of combating their foolish propositions. They have learned the Christian's interpretation of the precept, "Cast not your pearls before swine, lest they trample them under their feet, and turn again and rend you;" and in the fitness of its application they feel a conscious security against being often troubled with antagonists. But there is a show of regard for free discussion in such challenges; and the circumstance of their being neglected, is improved with great plausibility, to impress the unthinking rabble that their positions are unanswerable. How far their rencounter with Dr. Sleigh will serve to chasten their temerity and moderate their temper, time and circumstances must develope. On the score of mortification of defeat, and ingenuousness of concession, the public have nothing perhaps to hope from them. But the trouble and expense of a few such conflicts as some of the party have lately had with this intrepid antagonist, may touch a train of motives which lie beyond the reach of the moral faculties, excepting only that class which connect with the feelings of a sordid self-interest.

It was to answer some of the questions propounded by these blustering controversialists that the venerable author appeared at one of their meetings. A glow of just indignation naturally moves our feelings when we are told that, under all the circumstances of the case, he was prohibited. The reasons for interdiciting him we are not told. If they pretended, however, as is most probable, that his remarks were irrelevant, and on that account not to be suffered, the reader will be able to judge of the sincerity of such a pretence, by following the proscribed veteran through his publication, in which it is presumed he pursued the same course he proposed to at the meeting. We do not pretend that his reasonings are eminently lucid or profound; but they are by no means contemptible, nor destitute of logical arrangement. He proceeds:—

"The first question to be considered and answered is, in substance, as follows: 'Was there ever a revelation from any real or supposed supreme Being; and if so, what is the evidence?'"

That any class of men in the midst of Christendom should at this day gravely ask, "What is the evidence of revelation from any real or supposed supreme Being?" can be accounted for on no ground other than that they are ignorant in matters known to schoolboys of the most common capacity and limited privileges, and not

ashamed to expose their stupidity by soliciting a developement, in a debating club, of arguments and evidences which have long since been settled, as forming the basis of all that can be called solid literature in the world.

It was the object of the author, however, to show the practical effects of infidelity, and, therefore, he took a short method in disposing of the questions proposed by the cavalier leaders of the club. The first paragraph of his answer may serve as a specimen of his method and manner. He says:—

“ Your question admits the *possibility* of the existence of a *God*; and you wish to know how it is possible for that *God*, so existing, to communicate his will to other intelligent beings, who, if your senses do not deceive you, you will readily admit do also exist. That mankind communicate to and with each other, you also admit. Now why should it be considered strange for the Maker of man to possess the same, or a more salutary mode of communication with man, than that with which man has been endowed by his Creator—the Maker of mind to make communication to mind? And why should we not confide in *written evidence* when circumstances co-operate to illustrate and support the truth of its author? You admit the existence of the celebrated historian, Josephus, the great conqueror, Alexander, and the notorious Thomas Paine. Of the two former, all the evidence you have, is founded upon the pages of history. This evidence would have been lost, unless *man* had possessed the faculty of communicating facts to after generations. This is written evidence sent down to us through the lapse of time, and yet you believe it. Important and interesting facts are revealed to you by a fellow man; you receive them as such, and believe their truth.

¶ The author’s train of reasoning is such as a plain man of a sound understanding and honest convictions would be likely to pursue. By a chain of unsophisticated propositions, sustained by the general observation and experience of mankind, he conducts the reader steadily forward to his main point of exhibiting infidelity as it appears in the lives and characters of its votaries, according to the infallible maxim, “ By their fruits shall ye know them.”

In passing he seizes the cavils commonly employed by the enemies of Christianity to reproach and scandalize it, and hurls back their weapons upon them with no sparing hand. The following is an instance:—

“ You assume the imperfections of Christian professors, and their various sentiments, urging them as proof against the authenticity of the Christian religion. As well may you pass sentence of condemnation upon gold, silver, and bank notes, and say all were spurious, because some are counterfeits; and to prove a negative, you affirm that which I have never seen recorded in any authentic history, ‘ that two Christian monks contended for preference, and one in anger threw a leaden inkstand at the other;’ and infer from the phantasies of your own imaginations that there can be no truth in Christianity. Suppose your imaginations to be true, does this affect Christianity? Where do you find Jesus Christ teaching the art of throwing inkstands, or using carnal weapons? To you it belongs to show that foolish men act in accordance with the doctrines, examples, and precepts of Jesus Christ, when they manifest a hostile spirit one to another. So far from this, he teaches love, patience, meek-

ness, long suffering, peace, quietness, goodness, &c., &c., and nowhere do you find him inculcating an opposite doctrine."

* * * * *

" We will return to the question. You demand evidence, but refuse written evidence. What then shall I give you? What will satisfy you? Will you receive the existence of Christianity itself as evidence in support of the existence of God, and its revelation to man? What can I give you more glaring than the fact, that Christianity does now, and has for ages surmounted the dislikes, taunts, and persecutions of its opposers? Will you deny the fact, and take refuge under your favorite doctrine, that your senses may deceive you? I would then ask, what are you fighting against? Is it not Christianity? And have you not been preceded by a Voltaire, a Bolingbroke, a Hume, a Paine, and many others, who have spent the measure of their fury against Christianity, and are in eternity, while the object of their hatred still survives? Were not many of the primitive as well as more modern Christians put to ignominious death by bigoted infidels."

" Christianity was first taught by a few obscure, unlearned, plain, but honest fishermen, as they were inspired by the divine Author. No splendid retinue of worldly dignitaries—no dazzling array of military glory—no violence has been exerted, by which to force its way, and spread its triumphs through the world. It marches forth in its own light and beauty. Its own consistency and incomparable value impress themselves upon the minds and consciences of all reflecting, consistent, reasonable, and honest men. Though many maniacs, from its introduction into the world, have toiled to destroy the noblest of systems, and have caused rivers of blood to flow in the mighty conflict, yet it still lives an indestructible monument of its truth and goodness, and has fully vindicated its author in his bold declaration, when he says, 'The gates of hell shall not prevail.' But you say all this is false, all imagination, all a delusion; your senses deceive you; they are treacherous; they must not be relied on, especially in matters of religion. I shall not attempt to prove that the senses of an infidel may not deceive him; but I do ask, if they are so subject to being deceived, what man of the quantum of sense absolutely necessary for a Christian to have, could place any confidence in the opinions or belief of such a person?—and what folly it must be for a Christian to adopt such bigotry and disbelief! Your senses, it appears, are so treacherous as to lead you to construe all rational evidence of revealed religion into a perversion of the senses and false imagination, making the bitter sweet, and the sweet bitter. To be a Christian, is to be a disciple on rational evidence; to love and yield obedience to the truth; to go nowhere without, but anywhere with rational evidence. Christianity requires and challenges investigation. He that believeth, shall (as well he may) know of the doctrine. He hath the witness in himself. His senses do not deceive him. Christianity still exists; the testimony of which does not depend on written evidence; and all your efforts, conjointly, with all that have gone before, and all that may come after you, will only serve to illustrate the fact, that Christianity exists, and that the gates of hell shall not prevail against it. It is now founded on the basis of eternal truth, the Rock of ages, against which all the minions of apostates shall never prevail. No carnal weapons are used, no force employed to sustain it on its onward march. Calmly and harmoniously it bears its gentle sway, making captivity captive, and procuring peace, happiness, and salvation for man. No enlightened or honest man can do less than hail its royal approach. In its own light and beauty, it stamps itself upon the consciences and understandings of men, brings them into its own similitude, and throws around them the panoply of eternal truth in purity, preparing its own votaries for beatific and ecstatic joys. But what have been the machinations of infidels to prevent the spread of Christianity, and its happy results through this darkened and benighted world? They have put

to death those who have professed the Christian name. Fire, fagot, and sword have been employed to impede its progress. Only one of the twelve apostles was suffered to escape the tortures of a most barbarous character; all the rest suffered most cruel and bloody deaths by the hands of infidels. Not one of those illustrious martyrs ever raised his arm in his own defence, but yielded his life a sacrifice and seal to the truth and excellence of the Christian religion. I challenge you to point out the individual Christian, living under the influence of his chartered rights, (I mean revealed religion,) who ever raised a carnal weapon in his defence, with the approbation and sanction of Jesus Christ, much less to assail, or be engaged in any offensive contest against his fellow man. It is only when infidelity has assumed the Christian name, destroyed the Bible, and arrogated to itself the right of keeping the consciences of its fellows, and *only* then, that fire, fagot, and sword would be tolerated. You may go to pagan Rome, or any other country that thirsts for power at the expense of blood, for examples; but do they learn this from the Bible? Do they diffuse and teach scripture knowledge, and Christianity, as Christ himself taught it? I answer, No! the more ignorance the better; the more darkness the more blood. They will not come to the light that their deeds may be reproved. Yet, because infidels call themselves Christians, and under the Christian name imbrue their hands in their brethren's blood, true Christianity must be condemned! As well may you condemn gold and silver, because counterfeit coins are put in circulation. Such positions should make a rational being blush, and hide his head, and be ashamed to think himself a man. But, say you, Christians fight among themselves. I say again, it is the effect of customs and traditions, the commencement of which was with the infidel, Cain, at the time he killed his brother. Cain would not believe God when he assured him, if he did well, he should be accepted. He was a fatalist and an infidel, but did his unbelief make the faith of God of no effect? Christianity is not in fault; the fault lies in not having it. It is infidelity and pagan cruelty.

"I again ask for an example of cruelty to be found in the Christian's book of discipline; and again affirm that all disorder, cruelty, and blood are the results of paganism and infidelity, and not the fault of Christianity."

"You object again, and say that about one hundred Christians in the United States have become mentally deranged, most of whom belonged to the Methodist society. You offer a pamphlet, in evidence of this fact, in which you attempt to show the fallacy of the Christian religion. Let us examine this matter. It appears from the records, that five hundred and thirteen thousand one hundred and fourteen Methodists are now in the United States. Suppose them to constitute one-third part of all the Christians in this country, we shall then have, collectively, one million five hundred and ninety-three thousand three hundred and forty-two Christians of all denominations, out of which number, one hundred have lost their mental faculties. Hence, you infer, Christianity cannot be true. Let us look a little farther. I have seldom seen an infidel possessing a sound mind, that continued so all his days. I have known about two hundred persons professing infidelity, out of which a large majority have manifested undeniable insanity, and have met with disgraceful deaths, the fruits of their own corrupt propensities and vicious habits. Now, if the fact of one hundred, out of one million five hundred and thirty-nine thousand three hundred and forty-two, dying in a state of agitation of mind, is evidence against the truth of the Christian religion, how much stronger evidence against the truth of infidelity, where a large majority, out of about two hundred active infidels, are guilty of murder, suicide, stealing, robbery, perjury, house-breaking, house-burning, and other impurities and enormities of the most beastly character, and die most ignominious deaths to satisfy the violated laws of their country!"

This is a fair proportion, and shows the contrast between the two systems of Christianity and infidelity. I make this statement, not from pamphlets, but from known facts:—many of them were my neighbors, some of whom were my schoolmates, and some apostatized from sober habits and a Christian profession. I repeat that many of these fatal consequences of infidelity have come within my own knowledge. I have seen the ends of many of these deluded victims; and where I have not been an eye witness, I have received my information from the most respectable, nay, undoubted sources. I have never known a professed Christian to forsake that profession, and become a better man by becoming an infidel; but I have known profligates, drunkards, and infidels eventually become Christians and good men, ornaments to society, and a blessing to their families and to the world. You have declared this to be false; but in my answer to your next question, I shall enter more minutely into the facts and circumstances, and prove what I have here stated.”

In the reader’s way to the scene where he is to see infidelity acted to the life, his attention is directed to a few examples of eminent piety and benevolence as illustrative of the fruits of Christianity. Reynolds, Howard, and others are made to stand out in bold relief; and the splendor of their Christian virtues serves to render, by the contrast, the examples of error and crime, which are next presented, the more odious and forbidding. But we must not delay. The chapter of facts which we have promised is before us, and the reader, after perusing the following brief paragraph, which seems necessary as a sort of introduction to it, shall be permitted to peruse its gross and horrible details. The writer proceeds:—

“ My own experience and observation would furnish volumes in favor of Christian sentiments, and against those of infidelity; the one requiring every principle that can make men good, useful, and happy; and the other unkinging society, by introducing discord, anarchy, confusion, and blood. In proof of this, I shall introduce, and dwell upon known and recorded facts. Christianity consists in ‘doing to others as you would have others do to you;’ to possess, cultivate, and exercise love and good will to all men; to appreciate, admire, and strictly adhere to the truth; to believe rational evidence, and to be governed by it; to hate deceit, falsehood, and all improprieties; to believe nothing without rational evidence; to deal justly, love mercy, walk humbly with God; to relieve the fatherless and widow, and keep unspotted from the world. To do these from choice, is the sum, substance, and principle of Christianity. I understand you, that infidelity is the reverse of Christianity. In this light, I shall proceed to examine both in their order. Since the murder of Abel by his brother, two distinct characters have been recognized in the world,—one murderous and cruel; and the other good, kind, meek, sober, and benevolent. These characteristics have marked the world of mankind in every age, and in every clime, in which the light of revelation has shed its beams.”

As evidence of the pernicious tendency of infidel principles, and of the judgment of God upon those who openly and wickedly abandon themselves to the licentiousness they inculcate, according to the position affirmed in the last quoted paragraph, the author says:—

“ I knew a party, formed more than fifty years ago, in Orange county and Smith’s Cove, in the state of New-York, for the avowed purpose of

destroying Christianity and religious government. They claimed a right to indulge in lasciviousness, and to recreate themselves as their propensities and appetites should dictate. Those who composed this association were my neighbors; some of them were my schoolmates. I knew them well, both before and after they became members. I marked their conduct, and saw and knew their ends. Their number was about twenty men, and some females. After this association was formed, I attended a religious meeting, at which Daniel Haviland, a Quaker, was present, from the county of Dutchess, who rose in the meeting, with trembling limbs, and tears rolling over his furrowed cheeks were sprinkled on the floor, and said — 'I saw a vision of those who conspire against my Master! Friends, keep from them! Keep your children from them! I saw the wild boar of the forest making inroads upon them, and every footstep marked with blood! I shall think strange if they do not die some unnatural and bloody death.' You ask for an explanation of what is meant by natural or unnatural death. I will tell you what I understand by a natural and unnatural death. A natural death is to die of sickness, on a bed. An unnatural death is to die as they *did*!! Of these, some were shot; some hung; some drowned; two destroyed themselves by intemperance, one of whom was eaten by dogs, and the other by hogs; one committed suicide; one fell from his horse and was killed; and one was struck with an axe, and bled to death. Not one of the original combination survived the term of five years from the prophecy of Haviland. I can give you names and particulars of the persons who thus sacrificed their lives and reputation to the folly which *you* call liberal. For the sake of the living, I will introduce the initials of their names only, except a few.

"Joshua Millar was a teacher of infidelity, and was shot off a stolen horse, by Colonel J. Woodhull. N. Millar, his brother, was shot off a log while he was playing at cards on first-day morning, by Zebid June, on a scouting party for robbers. Benjamin Kelly was shot off his horse by a boy, the son of the murdered, for the murder of one Clarke; he lay above ground until the crows picked his bones. J. Smith committed suicide by stabbing himself while he was imprisoned for crime. W. Smith was shot by B. Thorpe and others, for robbery. S. T. betrayed his own confidential friend for five dollars; his friend was hung, and himself afterward was shot by D. Lancaster, said to be an accident; I heard the report of the gun, and saw the blood. J. A. was shot by Michael Coleman, for robbing Abimel Young, in the very act. J. V. was shot by a company of militia. J. D., in one of his drunken fits, laid out and was chilled to death. J. B. was hanged for stealing a horse. T. M. was shot by a continental guard, for not coming to, when hailed by the guard. C. Smith was hung for the murder of Major Nathaniel Strong. J. Smith and J. Vervellen were hung for robbing John Sacket. B. K. was hung for stealing clothes. One other individual hung for murder, (name not recollectcd.) N. B. was drowned, after he and J. B. had been confined for stealing a large ox, sent to General Washington as a present, by his friend. W. T. and W. H. were drowned. C. C. hung himself. T. F. Jr. was shot by order of a court-martial, for desertion. A. S. was struck with an axe, and bled to death. F. S. fell from his horse, and was killed. W. Clark drank himself to death: he was eaten by the hogs before his bones were found, and they were known by his clothing. He was once a member of respectable standing in the Presbyterian Church. While he remained with them, and regarded their rules and regulations, he was exemplary, industrious, sober, and respectable; and not until he became an infidel, did he become a vagabond. His bones, clothing, and jug were found in a cornfield, belonging to John Coffee, and they were buried without a coffin. J. A—, Sen., died in the woods, his rum jug by his side. He was not found until a dog brought home one of his legs, which was identified by the stocking; his bones had been picked by animals. J. H., the last I shall mention in communication with that gang, died in a

drunken fit. Most of the foregoing had but commenced their career of folly and degradation, when Daniel Haviland uttered his prophecy against them, and said 'he saw the wild boar of the forest making inroads upon them, and every footstep marked with blood;' and most of them were in eternity in less than three years from that time; and not more than two were spared to exceed ten years. Like causes produce like effects. The fruits of your sentiments and folly are seen, only to be deplored. Whenever and wherever you gain an ascendancy, fugitives and vagabonds are multiplied. The conduct of the females who associated with this gang, was such as to illustrate its practical effects upon them. I shall only say that not one of them could or would pretend to know who were the fathers of their offspring. Perhaps hell itself could not produce more disgusting objects than were some of them; and none of them were fit associates of decent, refined, and moral society.

"Allow me to exemplify my positions by giving farther proof of the blighting influence of your pernicious doctrines. Blind Palmer appears to have been the pillar and pride of your club. He collected together a number who were willing to hear and follow his instructions, in the county of Orange and different parts of the country. They espoused the cause and drank of its consequences. They organized themselves in opposition to the Christian religion, attempted to destroy the Bible and all its influence. One of the first acts of folly, and deeds of darkness, was to commit the sacred volume to the flames. The objects of their association seemed to be, to blaspheme against the God of heaven; to show their contempt for his law, his religion, and his examples; as also to defile the pure altars of the Most High with mockery and ridicule. They called their association a liberal meeting; and at one of their cabals at Newburg administered, as I was informed by those present, the ordinance of baptism, and the Lord's supper, to cats and dogs, with all the apparent solemnity of those who believe those ordinances to be necessary acts of worship to Him who instituted them. Most of those who belonged to that club soon became vagabonds, and most of them were followed by the immediate judgments of God, and their days were sealed by death. At the meeting to which I have alluded, they burned the Bible, baptized a cat, partook of the sacrament, and administered it to a dog. One of them, who partook of the sacrament, on his way home exclaimed, 'My bowels are on fire, die I must,'—and die he did that same night. Dr. H., one of the same company, was found a lifeless lump of clay in his bed, the next morning. D. D., their printer, fell in a fit within three days after, and died. Three others were drowned within a few days, or a short period at most. D. M., another, and a well educated man, was drowned that same season. His remains were found fast in the ice; the fowls of the air had picked his bones above, and the inhabitants of the watery elements had picked his bones below the ice. He, with the last five mentioned, were in my employment. On seeing the fate of his contemporaries, he expressed fearful apprehensions of his own approaching end. He said he had been disobedient to his parents, had not followed their directions, nor answered the ends for which they had educated him. They had designed him for the gospel ministry, and had expended much on his education, for that vocation. B. A. was a well educated lawyer, and attended the meeting to which I have alluded. He came to his death by starvation. C. C. was also educated for the bar, a man of mind superior to many, and inferior to few of his time. He, by want, hunger, and filth, was thrown into a fever, of which he died, a martyr to his own folly. S. C. hung himself. J. B. went to the state prison for perjury. J. M. state prison for house-breaking. J. G. state prison for stealing a horse. J. L. was whipped and banished for stealing grain. J. H. whipped and banished for stealing a watch. D. D. was hired to shoot a man for ten dollars, and was hung. G. C., state prison for stealing a horse. The fate of C. G. I have before stated. J. M., state prison for forgery. S. flogged and banished for stealing a

horse. J. N. and his son, state prison for stealing cattle. The father was for five, and the son for two years and a half. The son is, at this day, the most respectable man belonging to your company. He is industrious, and, I believe, makes an honest living; though he yet remains a public advocate for your cause. H. S. absconded from the state for taking a false oath. S. B. sent to state prison on conviction for manslaughter; and, since his discharge, has taken a false oath to my knowledge. He knocked down James M'Kinney, a man eighty years of age, for asking a blessing at the table, and beat him till his life was in danger. He was among the earliest and most active advocates of blind Palmer. S. came to his death by taking laudanum. M., a school-teacher, and of the same club, was sent to the state prison, for embezzlement. J. M., a brewer, took a false oath. It was proved to be false, to the satisfaction of the court. D. H. W. took a false oath, though supported by several of his party. I could here give fifteen more who, in the same case, swore false; but to save labor and paper, I shall omit giving names. I knew it to be false, and so decided the court. R. J., your printer, was hung for shooting a woman. F., an advocate for the same doctrines, attempted suicide, by cutting his own throat. Dr. C. C. B. was disowned by the Society of Friends, for having become a proselyte to Frances Wright. To my knowledge he read a letter falsely twice before arbitrators, and was detected. Indeed, "few can be found of your whole clan, who do not degrade themselves to the most brutal and bloody acts of barbarism, and become public nuisances, fugitives, and vagabonds."

This appalling picture we give as we find it. We affirm nothing, of course, with respect to the truth of the facts it exhibits, farther than they appear to be sustained by the accompanying testimony. Of the isolated Orange county club, few people beyond their immediate vicinity have probably ever heard. The poison of infidelity, confined to the narrow limits of their individual association, soon expended its virulence upon the feeble body, and it died as the vagabond dies, unregretted, if not unpitied by all. The filthy and loathsome details of wanton lasciviousness, promiscuously practised among different members of the same family belonging to this pestiferous clan, irrespective of the distinctions of parent and child, and the unblushing impudence with which they were vindicated by arguments drawn from the conduct of brutes, are so shockingly disgusting, that we will spare the feelings of our readers by omitting them. If any have a wish to know what will be the state of society in the lower walks of life, when the lauded principles of unrestrained licentiousness propagated by infidels, gain an ascendancy, let them read the account given by the author, of the abominations which were transacted under his own observation. If, in high life, among those influenced by the same principles, there be more decency observed, there is just cause to doubt whether there be less iniquity practised.

Of the career of blind Palmer, most people in this country have probably heard something. His profane and demoralizing harangues uttered in all places where he could collect the giddy rabble to hear him, excited the attention of an intelligent and virtuous magistracy,

who, by a salutary provision, restrained his operations in our city, and very much curtailed his influence. From that period his notoriety began to wane, and his partisans went into obscurity. The public generally have known little or nothing of their subsequent history, and probably would have ever remained ignorant of it, had it not been brought to light by our author.

In this history we see all the characteristic features of infidelity advanced to a state of maturity. Like causes produce like effects. Wherever, therefore, these principles are permitted to take root and spread, there similar consequences may be expected to follow as infallibly as any effect is known to follow its producing cause.

It is with the most painful feelings that we are drawn by this subject to contemplate the fact, too generally known and acknowledged, that the same principles and speculations which, in the insignificant clan of Palmerites, resulted in consequences so awfully disastrous, are prevailing in our country to an alarming extent. The mortifying and disgraceful truth must be admitted that the wandering female lecturer, Fanny Wright, who has attracted much attention by her public discussions, and the indecent and fulsome productions of her pen, and Robert D. Owen, her coadjutor and travelling companion, together with the entire train of their admirers and followers, have boldly avowed, and assiduously inculcated, all the disorganizing and antisocial principles which drew upon Palmer and his feeble band the just indignation of an insulted public. The departure of that virtue which in other days arrayed itself against the pestiferous influence of moral marauders, despoiling community of its richest treasures, in the stern virtue of its sons and daughters, is too clearly indicated by the toleration given to these foreign invaders, who have with unblushing effrontery proclaimed both their principles and their designs. Not only the religion professed by a vast majority of the people, and recognized in all the acknowledged instruments of their constitutional rights, but also all the principles of morality and social order—the institutions of marriage and of the Sabbath—the truth of divine revelation, and the existence and government of God himself, have been denounced and vilified, and an atheistical philosophy, with a universally leveling and libertine civil policy proposed as alternatives, by the revolutionary process to which these speculations naturally lead. Who could have believed that such speculations, imported and hawked through the country like damaged or unmerchantable wares, and that by a brawling female, would have excited the least favorable notice for a moment by free and independent Americans? Had the history been uttered in the language of prediction, it would have been ridiculed as the phantom of a disordered imagination? And yet the world has been called to witness the anomalous

reality. It must henceforward be incorporated in the history of our enlightened and hitherto confessedly Christian nation.

Let us pause to see how all this will appear from the pen of a faithful historian.

"About this time great excitement was waked up in the country by Miss Fanny Wright, a female of eccentric and masculine habits, and doubtful principles, who, in company with Robert D. Owen, visited the principal towns and cities, lecturing everywhere on the subjects of religion and government. They established also a periodical, through which to propagate their sentiments. The leading principles they advanced, were, that existing governments are oppressive, and averse to the natural rights of man, that the institutions of religion, and the restraints imposed by them, are to be detested as founded in falsehood, and employed to restrict the free indulgence of those passions and inclinations with which we are constitutionally formed for happiness, with all the other cognate tenets of the agrarian school bearing upon these grave questions. To see a female, unprotected, (excepting by a single individual in no-wise connected with her, only by a similarity of views and feelings, which, from their character and tendency, naturally cast a shade of suspicion over his guardian pretensions,) laying aside the modesty of her sex, ranging the length and breadth of the land, conflicting with men in stormy debate, and standing up before promiscuous assemblies to instruct statesmen in the maxims of law and government, and inspire the rabble with sentiments of hostility against the civil and religious institutions of the land, was a novel spectacle, and not a little ridiculous. But its novelty, no doubt, contributed to the success which followed. The actors in this scene were tolerated, flattered, and even animated and encouraged by the acclamations of many, whose duty would have been better performed by denouncing them as disturbers of the peace, and enemies of the dear-bought rights of the people. The name of Fanny Wright became identified with the politics of the day. Societies were organized for the express purpose of propagating her opinions. Their tendency was soon witnessed in all the circles brought under their influence. Licentious sentiments and dissolute habits were encouraged rather than restrained. The basest sensuality found apologists among her admirers, and impunity in her creed. Benevolent enterprises were brought under the unchastened ban of the coarse ribaldry of the party. Every effort at reform, the temperance movement not excepted, was made a subject of their incessant vituperations, and all engaged in the work of mercy were brought to feel the keenest strokes of their sarcastic sallies. God and religion were the objects of their peculiar virulence and malignity, and

upon every thing connected with these sacred names they were wont to pour out the pestiferous dregs of their rancorous venom. By harangues and bar-room discussions, made up of scoffing ridicule and witty sarcasms, and passed off under the name of philosophical investigation, the young and inexperienced, ever fond of new things, and pleased with what addresses itself to their undisciplined passions, were allured from the paths of virtue, and ensnared by their wiles. The more corrupt and dissolute were already prepared to fall into their ranks, and perform their venal services in extending and strengthening the power of the combination. Aspirants for office, and men in office, appeared not to be ashamed of being designated as belonging to the 'Fanny Wright party!' As such they arrayed themselves against the existing laws and usages favorable to the religion of the Bible, and gave their sanction to others subversive of it, whenever an opportunity offered for them to do so. They were peculiarly adroit in exciting a spirit of malignant hostility against men and institutions whose influence they had most reason to dread. By a false classification of terms they contrived to stigmatize orthodoxy by the odious epithet of *sectarianism*, and religion by that of *bigotry*. In their vocabulary every priest was a *pope*, and every rule of moral discipline an *inquisition*. With such names, terrible to the ignorant and thoughtless, they were enabled to array a fearful amount of feeling against the best men and the most wholesome moral institutions in the country. Nor were they diffident in their pretensions. The exclusiveness which marked all their measures most evidently betrayed their designs, and served to show that compromise was no part of their political or religious creed. Theirs was an open war of extermination against every vestige of Christianity and moral order. To carry this object they could not trust the co-operation of any half-way men, and therefore made repeated efforts to thrust upon the people, by the aid of the rabble they managed to control, rulers exclusively of their own stamp. And such was the audacity with which they clamored for whatever they chose to favor, and pounced like so many harpies upon the obnoxious objects of their hate, that men of decent habits and correct principles shrunk from conflicting with them, until the remark became general, that there was so much infidelity in the public councils of the country, that nothing favorable to the cause of morality or religion could be carried."

This chapter of history is neither premature nor untrue. It must in faithfulness to posterity be handed down to them, with all its attendant circumstances, as a blot upon the age in which we live. But, however it affects us as citizens, our present business is to notice it in another light. We have seen the results of the feeble

efforts of Palmer and others to scatter the seeds of infidelity, under circumstances calculated to restrain and limit their operations. If such were the consequences of those feeble and circumscribed efforts, what may we not expect from the unrestrained exertions of the Fanny Wright school?

It is believed that if the disastrous occurrences traceable directly to the pernicious principles inculcated by this fraternity, could be drawn forth and placed before the public, the picture would be little less horrid and appalling than the one exhibited above. We are not advocates for inflicting penalties upon men on account of their opinions, however pernicious they may be. The punishment in reserve for them by their righteous Judge is equal and exact. To him this prerogative belongs. But we do think it absurd and censurable in a Christian community to countenance their pretensions, and, with the sovereign power in their own hands, elevate them to places of rule and authority, when they evidently show a determination to employ whatever influence they can command for the purpose of wresting from others their inherited rights, and opening upon community the flood-gates of vice and dissipation. The time is not far distant, we hope, when the public will see and feel their duty in this matter, and perform it with a strong hand. That there is much infidelity in the land is true; but that it is uncontrollable, is not. It is blustering, but not solid. It revels in the stormy elements which howl along our coasts, but is not indigenous in the fertile soil which cherishes the seeds of our liberty. If there is much infidelity, there is much piety too; and to this latter is added, as an important weight in the scale of morality and religion, the entire amount of feeling in the nation which cherishes a love of peace and tranquility. True, this has been inexcusably dormant and passive while the elements of riot and disorder have been collecting in the midst of us. But the feelings which have reposed during this process will not slumber beyond the first hollow murmurs which announce the approach of the storm. They will resist the fury of the tempest with the firmness of their patriotic and Christian fathers, and say to the flood as it pours forth, "Here let thy waves be stayed!" God, who has so highly favored this country as the asylum of civil and religious freedom, and the refuge of his persecuted saints, will not give it, we are sure, into the hands of the destroyer. A dark cloud may obscure the sun of its prosperity for a season; but that sun will be still ascending as steadily to the glory of its meridian as though no cloud had intervened. And when He who rides upon the storm shall scatter the elements, and break by his lightning the dense cloud into atoms, then shall the glory of our prosperity burst upon us with new splendor. In what we now witness, we have

a most exact fulfilment of the predictions of that revelation in which we trust; and while it operates to *try* our faith, it contributes also to *strengthen* it. In these predictions the characters of scoffers and false teachers are drawn with a graphic hand. No one can mistake the picture. They are known and distinguished as "walking after their own lusts," and "denying the Lord that bought them;" and many, it is affirmed, shall be drawn to "follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of." But their fate is as clearly pointed out by the same unerring inspiration, as is their character and their career: "Whose judgment now of a long time lingereth not, and their damnation slumbereth not." They "bring upon themselves swift destruction." God, who spared not the old world, nor the angels that sinned, nor the filthy inhabitants of Sodom and Gomorrah, will not be mocked forever. He will in due time punish the guilty who despise his offers of mercy and profanely trample upon his goodness;— "but chiefly them that walk after the flesh in the lusts of uncleanness, and despise government; presumptuous are they and self-willed; they are not afraid to speak evil of dignities." "As natural brute beasts made to be taken and destroyed, they speak evil of the things that they understand not, and shall utterly perish in their own corruption, and shall receive the reward of unrighteousness as they that count it pleasure to riot in the day time." Let these predictions be compared with the history of every infidel club of whom the world have ever had knowledge, and if their inspiration be not admitted, the coincidence of a perfect likeness must at least be accounted extraordinary and inexplicable.

ART. VIII.—GEOLOGY.

THE following article was written a few weeks since, with the intention of forwarding it for your Magazine. But I concluded at first thought, after it was finished, that it was not of sufficient value. A second thought has induced me to forward it, as it may be of some service in calling attention to the subject. It will not, I hope, be objectionable because it first appeared in another periodical. G. F. C.

GEOLOGY, or the science of the *structure* of the earth, and of the *substances* which compose it, is at the present time receiving unusual attention. And from the popular lectures of scientific men upon the subject, and some short articles in various periodicals, it has become more or less the topic of conversation and reflection among the great mass of readers. So far as this inquiry may lead us to a knowledge of what the earth *is*—what are its elements, and what its organization—and of the laws which may be found universally to prevail in controlling its substances—society will evidently be benefited. And in *this* labor of science we bid every geologist good speed. But there is one branch of the doctrine, which, although it

seems to be pursued with great ardor by men of learning and piety, we are apprehensive will have an unfavorable bearing upon revelation. We refer to the ANTIQUITY assigned by geologists to the earth's origin. We doubt if either the Bible, or analogy, or any correct mode of reasoning, will justify the opinion that the earth received its formation at periods so interminable as are assigned to it by geologists. We have no doubt, indeed, but that such a theory *may be* reconciled with the first chapter of Genesis; and it is gratifying to find a mind of so august a character as that of Cuvier coming to such a conclusion. We do not think it particularly inconsistent with that short history to believe that the *present form* of the earth may have been created from pre-existent matter, although one of the first critics of Europe has remarked that the term translated "created" (אָתָה) implies formations from *nothing*. This, too, is the unanimous opinion of the Jewish rabbins. But our objections lie on other grounds. The science itself is too *infantile* to demand any *new* interpretations of the Bible. Scientific men have proved themselves to be too great errorists to claim the homage of our belief until their theories have been *demonstrated*.

Brydone, a celebrated writer, and who was a F. R. S., in his "Tour through Sicily and Malta," attempts to prove from the fact that, in an excavation of some depth, at the base of Mount *Ætna*, he ascertained there were *seven* distinct beds of *lava*, most of which were covered with thick beds of rich earth—that the mountain must be at least *fourteen thousand years old*; because it was then an assumed doctrine, by some, that it required at least two thousand years to form a bed of earth upon one of lava such as was there seen. But the whole of this theory was overthrown in a moment, by a fact that any one may examine at his leisure. Mount *Vesuvius*, in an eruption, buried the city of *Herculaneum* in A. D. 79. But we are informed by Sir William Hamilton that the matter which covers the ancient town of *Herculaneum* is not the result of *one* eruption, but it is covered with *six* strata of lava, between each of which there are veins of good soil. But according to Brydone's reasoning, *Herculaneum* has been buried *twelve thousand years*, instead of *seventeen hundred*. We give this fact as an evidence of error among philosophers!

We need only mention the *strange theories* that have obtained for centuries in astronomy, anatomy, and almost every phenomenon that has occurred on the earth's surface; and this too by learned men. Even as late as Tycho-Brahe and Kepler,—one of whom, if we recollect rightly, supposed that some of the heavenly lights were living animals swimming in ether—and the other adopted the idea that the earth was motionless, and the centre of the universe,—we see evidence of most egregious errors; and this too when the science of astronomy had been the great object of inquiry among the learned for ages. We say then to every man, receive not hastily from any geologist a *new* interpretation of the Bible.—What they present as *facts* receive—but of the *theories* of the earth's formation, of which no geologist in the world can speak with *certainty*—believe them *not* at present.

We have another objection to the age of the earth, as given by geologists. While revelation makes the creation of the earth the

work of a **MIRACLE**, the basis on which geologists build their theory makes the earth the sole work of **NATURE**. It has come to its present maturity, as *they* suppose, by mere chemical and *natural* changes. All that they will allow that God *created*, properly speaking, is a *gaseous substance*—or a kind of *fiery atmosphere*, which at length consolidated into the present world. Buffon thinks that the earth was a fragment originally struck from the sun !! and at length assumed its present form.

But let us seriously ask the philosopher what he gains by even such an admission on our part. If geologists allow that God *created* even a *gaseous* substance, they meet with every important difficulty that would be found, if they admitted that God created, in six natural days, the present earth. Could they find the *elements* of a *gaseous* substance, they would see all the evidence of *periods* that they now see ; and were they to allow *time* for *nature* to form *those elements*, they would find the same necessity for interminable years that they now do.

But we ask serious-minded men, if the Bible does not *universally* represent the creation of the world as the *result* of a *miracle*? Does not the whole tenor of Revelation point to such a conclusion? And does it not say expressly that “the worlds that were framed *** were **NOT** made of things which do **APPEAR**?” And was not this remark designed to strike against the peripatetic philosophy, (or doctrine of Aristotle,) which taught that it was created out of pre-existing matter? or rather, which *assumed* that the world was *eternal*? We confess it appears to us that the Scriptures teach the *miraculous* creation of the earth. And if this be true, *it was not done by the slow process of nature*. God spoke, and it was done ;—He commanded, and it stood fast. How infinitely sublime such a thought! But how meagre the thought, that first a *gaseous substance* was seen floating about in the heavens, intensely heated, which finally consolidated, became a heated mineral ball of fire, which afterward *cooled* and then *oxidated*, till we had a crust of the earth! A salt sea sprung up! and then some animals, which were destroyed by some terrible convulsion of nature—and finally, after an interminable length of years, it became the abode of man—who, by the way, presents as many incontestable evidences of *periodic* formation, as any rock in the universe. And do geologists pretend to believe that the first *man* was formed as slowly as the first *rock*? And yet why not? Could a geologist find a *bone of Adam*, he would see *evidence* that that bone was twenty or a hundred years in making. And yet God made it mature in a *moment*. The same reasoning would hold good with regard to the *first tree*. Could we find that tree, it would give evidence of *periodic* formation. So also would the first animals.—But if we allow that God created the first tree, the first man, the first animals, exhibiting the same phenomena that appear in animals and trees formed by the *slower process* of nature, why can we not admit the same reasoning in reference to a *rock*, and the formation of the earth? If we allow only that God made the *seeds* from which trees sprung, it presents nearly all the difficulties that can be found in the earth’s present structure. A philosopher would tell us of a *seed*, that it was so many months arriving at its present maturity ; and if it were a

common seed, his reasoning would be true ; but if it were the *first seed* made, there would be *no truth* in his philosophy. Thus of geology.

We have another difficulty. If the earth was formed by the slow degrees contended for by geologists, it is probable that the Moon was formed in the same way ; the Sun, Mercury, Venus, Mars, Vesta, with the other planets, indeed all the fixed stars ! These were all commenced with gaseous vapors ! But where is the proof ? Do we see such changes now in the heavens as would authorize such a belief ? Indeed we do not. Besides, what gave to the earth its nice balance, what gave to the universe this ?—He who said, **LET THERE BE LIGHT, AND IT WAS** ;—*was, in the twinkling of an eye.*

ART. IX.—CHARACTER AND TENDENCIES OF THE CATHOLIC RELIGION.

BY W. FISK, D. D.

MESSRS. EDITORS,—Having given an account in the preceding letters of the more prominent ceremonies of the Catholic Church, it may not be unprofitable, in the present letter, to make some reflections upon the character and tendencies of the Catholic religion. This is a subject that is at this moment attracting to itself intense interest, and especially in the United States. The time having passed by, we hope for ever, in which the advocates of this religion can, as formerly, enforce their dogmas by the sword and by the authority of the secular power, they now find it necessary to try the strength of the question on moral grounds. This is a position to which the opposers of Romanism have long wished to press the question, and they have partially succeeded ; and in the United States particularly the question presents itself exclusively upon this ground. As in the despotisms of Europe the old ground of propagation is abandoned, the experiment is now to be tried whether the sentiment can prevail in a country of free discussion. Here, and on these principles, we ought to be prepared to meet it. Let us then examine some of its claims and tendencies by what we see and know of its character. For Romanism, to be known and judged of, must be seen and scrutinized where no motives of policy force it into unnatural positions or concealments. In short, in Italy and in Rome itself this system can best be tested. Against this Catholics cannot object, for if, as they teach, Christianity has a grand central capital, and that is Rome—if it has one single head on earth to whom, as the vicegerent of Christ, the keys of the kingdom of God have been committed, and the pope is that head—then here certainly, under the influence of the pontifical court, and under the very droppings of the pope's sanctuary, we may hope to find concentrated all the excellences of this church. Here, if anywhere, impurities will be discarded and abuses discountenanced.

ROMANISM HAS A STRONG AND DIRECT TENDENCY TO IDOLATRY.

I will not say that a Roman Catholic must necessarily be guilty of idolatry ; nor will I now argue from the fact that the Catholics

have left out the second commandment from many of their editions of the commandments, because it speaks so directly against their image worship,—which seems to be a tacit acknowledgment by themselves that they must, if judged by the light of Scripture, be convicted of idolatry.

Neither will I now insist upon the glaring idolatry of worshiping a wafer in the form of a consecrated host, because if a Catholic can really believe that this wafer is converted into a God, as some of them perhaps do, he does not worship the thing that *is*, but the thing which he *believes it to be*; and, therefore, he may even in this worship be held in the sight of God innocent of idolatry. But whatever some of *strong faith*, or, more properly, of *irrational credulity*, may believe on this subject, there are many, doubtless, who are led into this worship, following the example of others who, as the apostle expresses himself on a somewhat analogous subject, “with conscience to the idol unto this hour” bow down to it as to what their senses tell them it really is, a portion of matter, and yet a portion of matter which, like the *gree-gree* or the *amulet*, has some peculiar charm and talismanic virtue, and thus their “consciences are defiled,” and their minds are sensualized. Indeed every one, it appears to me, who attempts to believe in transubstantiation lays a snare for his conscience; and the church which inculcates this doctrine lays a broad foundation for materialism. And this the Catholics do, not merely in this doctrine, but in their veneration for relics. Rome and all Italy is full of sacred relics: they are considered as possessing in themselves peculiar virtue. Here are stones that sweat blood—here are martyrs’ bones that raise the dead, and pieces of the cross, and scourges, and pillars of stone, and holy staircases, and a thousand things which have wrought more miracles than were ever wrought by Christ or his apostles.

When an ignorant African pagan talks about the virtue of his *gree-gree*, and relies upon it for his protection, we call him an idolater, *and so he is*. But is he more so than the Catholic who believes in the virtue of his crucifix or other trinket, because it has been blessed by the pope, or because it has been shaken in the porringer which, as is pretended, contained the pap from which the holy child Jesus was fed?

But another source of idolatry is the numerous subordinate mediators that enter into the machinery of the Catholic religion. In my former letter an instance is given in a very solemn and imposing service, performed by the pope himself, in which pardon was supplicated through the merits of saints. Angels are prayed to. Saints, male and female, are prayed to; and especially and above all the blessed Virgin is an object of universal veneration and worship. It is in vain for Catholics to plead that they only solicit the aid of these personages to present their suit to God; for, in the first place, many of the prayers are direct, and imply that these saints have power in themselves to give the necessary aid. Besides, the very idea that the Virgin, or that the angel Gabriel, or St. Peter can hear the prayers of Catholics, praying, as they do, in different and distant parts of the world, clothes these saints, in the opinion of the worshippers, with omnipresence—one of the attributes of the Deity. Nay, to show that many of the people do directly worship

these saints and the blessed Virgin, this one fact is sufficient, that they will sooner swear by the name of Jesus Christ, or of God the Father, than by the name of the Virgin. Hence it appears, that they either consider it greater blasphemy to profane the name of the Virgin than that of God, or else they think she stands in a more intimate relation to them, and has it in her power to avenge any insult offered to her. If the latter be the idea, as perhaps in many instances it is, even this shows that they consider the Virgin as every where present to take cognizance of their insults to her character, and as having power, either directly or indirectly, of dispensing blessings and curses. That this is the idea of the greater portion of the people of Italy, there can be no doubt. No man can travel through Italy without noticing that the great whole of the worship of Italy is the worship of the Virgin. If there is one shrine in any of the churches more popular than another, it is, as a general thing, that of the Virgin. Nay, it is worse than this. The strongest features in the idolatry of the Catholics are not in the worship of the saints, but in the worship of images and pictures. The image of a saint is more worshipped than the saint himself—the picture of the Madonna more than the Virgin in heaven. It is said by Catholics that these images are designed only as helps to fix the attention; but, whatever may have been their design originally, it is notorious that they are now actually worshipped, and this some Catholics are candid enough to own. This the priests countenance. I have seen a priest himself praying to an image of the Virgin. They carry around the images in procession, and encourage the people in times of calamity to try different Madonnas, because some have more virtue than others. Nay, the devotees of different cities and churches claim superior power and merit for their respective Madonnas. The inhabitants of Pisa, for example, the summer before we were there, attributed their escape from the cholera, while it raged most fearfully and fatally at Leghorn, less than twelve miles from them in a straight line, to the superior virtue of their Madonna. All these facts, and a thousand others that might be mentioned, show that it is not the Virgin in heaven, but *this or that* particular image or picture that is supposed to have the virtue and the power of saving and blessing. They are taught this, or why is it so prevalent? Is it not taught by the example of the pope himself when he worships the cross, when he bows down before the relics at St. Veronica's shrine?—when he goes, as he did on holy week, to the bronze image of St. Peter in the church of St. Peter's, and kisses it, and rubs his face against it, and kneels before it? Nay, is not this countenanced in the very homage paid to the pope himself, before whom the prelates and people prostrate themselves as to a god? If a system had been formed for the express purpose of calling off the attention of the people from the Creator to the creature, from things spiritual to things material, could any thing more appropriate to the object have been formed? What feature is there in the entire system of the most splendid and fascinating forms of pagan idolatry, that is not equalled or excelled by the various parts of the Roman Catholic machinery? While the institutions of the Saviour were few, simple, and the very opposite of any thing like external show or parade, for the express purpose of

turning the mind from sensible objects to God who is a spirit, the entire system of Catholic forms and rites, is formed to dazzle the senses and captivate the imagination. What else than an extended and an abundant harvest of sensuality, materialism, and idolatry could we expect from such a religion? And what might be expected is seen in staring capitals throughout the country—*Stark glaring idolatry prevails in every direction.* They have become vain in their imagination, and their foolish heart is darkened, and they have “changed the glory of the incorruptible God into an image made like to corruptible man.”

And, what is worst of all in this and every other unholy feature of Roman Catholicism, they cannot alter without destroying the only claim of that church by which she enforces her authority—*her infallibility.* Wherever infallibility is supposed to exist, whether in the pope, in general councils, in tradition, or in all these, it is evident that all have united to sanction these idolatrous features of their religion. The very moment, therefore, that these usages are forbidden, the groundwork of the whole system must fall—Infallibility will be arrayed against itself, and when once this charm is broken, the whole system is laid open to investigation—the decrees of popes and councils, which have been venerated for centuries, are brought into discussion, and the entire system will crumble to the dust. It is only by crying, *procul, O procul este profani*,—let not the unbelieving presume for a moment to question our authority,—that her Catholics can keep their system in countenance. Hence this church has entailed upon herself the errors and abuses that corrupt her whole system, by incorporating those errors into her very framework, and making them an integral part of her very identity. There is no removing one of them without removing the very substratum in which they all inhere, and thereby unsettling and dissolving all its constituent parts.

Before dismissing this objection to Romanism, I cannot persuade myself to omit noticing with decided disapprobation the views of Rev. Mr. Dewey, who, under the title of the “Old World and the New,” has lately given to the public the result of some of his observations in Europe. He approves of images and paintings in churches, and of many of the forms, ceremonies, and festivals of the Catholic Church, and expresses a wish that similar practices might be introduced into our own country, and into Protestant churches. I know not whether his Unitarian brethren will generally respond to his sentiments, but if they should, it might solve what has been unaccountable to many in America, viz. the favor which they as a religious sect have manifested toward the introduction and spread of Roman Catholicism in the United States. For myself, I have generally accounted for it on the principle that they are stanch advocates for free discussion, and liberty of religious opinion. They have seen that there has been the appearance of something like an intolerant spirit toward the Catholics, and this, as I have supposed, has led them to enlist their sympathies and influence in their favor. But Mr. Dewey’s book has, I confess,—and I express my opinion with the greatest kindness, although I do it with all frankness,—led me to fear that there are between the two religions some points of harmony and coincidence, which may have been overlooked hitherto

by their Protestant brethren. It has been the opinion of many Protestants that Unitarianism has a decided leaning toward materialism ; that, as a religion, it has in it less of spirituality and more of formality, especially as the supernatural influence of the Holy Spirit upon the heart is denied. May there not be principles of affinity here which will enable the two religions to symbolize together to some extent ? And especially since the Unitarians believe in only a created Mediator, and that those strong expressions in the Scriptures authorizing veneration and worship to this Mediator are only expressive of such a homage as may be consistently paid to a creature, what objection can they have to the homage paid by Catholics to their numerous mediators, real and symbolical ? If Christ is only a mere man, as some Unitarians hold, he is but a saint at best. Why then should not his sainted mother, and St. Peter and Paul, and the thousands of martyrs, male and female, that have been canonized, come in for an equal share, or, if not an *equal* share, at least for a similar *kind* of homage with Jesus Christ ? I deeply regret these suggestions of Mr. Dewey : they commend a most repulsive and dangerous feature of Romanism, and thereby strengthen, so far as his influence goes, the system itself ; and, if I mistake not, they show at the same time how extremes in error may meet in the same diameter of the circle, and how a departure from the truth in one form may push us ultimately into the very errors we have been accustomed to oppose.

**ROMANISM IS INCOMPATIBLE WITH CIVIL AND RELIGIOUS
FREEDOM.**

I say *civil* and *religious* freedom, because I think these two generally go together. They in fact imply each other, and the very power which in any government exists in sufficient strength to take away one, can also infringe upon the other. Hence, however there may have been occasional and transient exceptions, the general rule is, civil and religious freedom flourish or fall together. If Romanism, therefore, be opposed to either, it is incompatible with both.

It is no argument against the above proposition, that both in England and America, as well as in some other places, there are found Catholics who are strong advocates for liberty. The known policy of the Jesuits, who are the principal movers in the popery of the United States, is to harmonize with the popular current, in order to make proselytes and gain influence. Indeed this is, to a great extent, the policy of Romanism in all its forms ; for it is this policy which has made it so like the idolatrous worship of Paganism, both in its forms and in its images. Especially would Papists advocate toleration in a Protestant country, where, as the majority is against them, they cannot even gain a foothold but for toleration. It is not surprising, therefore, that Catholics should be clamorous in America for civil and religious liberty : nor is it at all surprising that the pope himself should say, as he did in conversation with me, that he "liked America, because there were many Catholics there, and they were all tolerated and invested with equal rights and immunities with others." Nor yet—when I told him that this was in accordance with the genius of our government, for we had no established religion, all being equally tolerated—is it very sur-

prising that he should say in reply, as he did, that he considered "true toleration to consist in leaving every one to worship God according to his own choice." From such sentiments, uttered under such circumstances, we can form no definite opinion of the tendency of a religious system. To ascertain this we should inquire, "What are the fundamental doctrines and usages of this system?"—and "What has been, and what is now, the practical working of the system?"

A leading and a fundamental doctrine of Romanism is, that one man is the keeper of another's conscience. This doctrine is established by the principle of ecclesiastical supremacy and authority, pervading the entire body from the sovereign pontiff downward; and is especially enforced through the system of *auricular confession*. A part of the same system is the withholding of the Scriptures from the common people, and the strict prohibition—a prohibition enforced with the severest anathemas—forbidding the people to judge for themselves in matters of faith and practice. This is of itself a spiritual and religious despotism; nothing else can be made of it; and therefore its natural and certain operation, where it is not counteracted by extraneous and powerful barriers, is against civil liberty. All the machinery of the monastic orders is a part also of the same system. So also is the doctrine of penance, which of course is a sort of sanction and enforcement of ecclesiastical authority. To this same end also the power of the keys, and the cognate doctrine of absolution, contribute powerfully; for by these the priesthood gets the power over the purse as well as over the conscience. Such power is exerted even in our own country. Instances have been known in which the poor have given all their earnings to the priest, to obtain absolution for themselves, or indulgence for some deceased friend, to get him out of purgatory, and have applied to Protestants for bread, to feed themselves and families. Now look at this power in its accumulated form—power over men's faith—power over their conscience—power over their souls in this life to forgive or to condemn—power over their souls in another world to bind in purgatory or to loose from purgatory;—and by virtue of this power a control over the wealth of the rich and the pittance of the poor—can its tendency be other than subversive of both civil and religious liberty? How soon will the power of the *sword* follow? How soon will this ecclesiastical authority associate itself with the secular power, and both be exerted to bring the multitude into the most abject subjection? It is thus that Romanism ever has tended, and ever will tend, to the subversion of liberty, "in all the appropriate circumstances of its being." And this has been its uniform character. Nay, the decrees of councils and of popes have arrogated the right and duty to the Catholic Church of punishing incorrigible sinners for their heresy and impenitency. This has kindled the fires of the martyrs, excited the bloodiest persecutions, and arrayed all the tortures, and perpetrated all the cruelties, of the Inquisition.

Even now, although the spirit of the age has literally forced the church to the abandonment of their cruelties and enormities, yet we see still in operation the same opposition to liberty. Every advance that England has made in liberty she has made in opposition

to Romanism, until Romanism was thrown into the minority ; since which, Papists in England and Ireland have been great sticklers for toleration. France has advanced only in opposition to the same influence ; and if this religion had been able to maintain its sway over the nation, it would have remained in thraldom until this hour. And who are at this moment the greatest opposers of constitutional liberty in Spain and Portugal ? Who are the Carlists and Miguelites of the day ? *The Roman Catholic priests*, and those under their influence.

And what, after all, is the boasted toleration of Gregory XVI. ? His definition does not come up to the true definition of toleration. It is not enough to "allow others to worship as they choose." True toleration gives the privilege of *propagating* as well as enjoying. But what is the true state of the case at Rome ? From the time of the dispersion of the Vaudoise congregations and the Reformers in the latter half of the 16th century, although there were numerous little churches extending through Italy, there was no Protestant worship allowed in Rome until the peace of 1814. Up to 1770, or near that time, all Protestants who died in Rome were obliged to be carried outside of the city wall, and be buried under the muro storto, opposite to the ancient entrance of the Borghese Villa, among the malefactors who died without penitence. About this time, permission was obtained to bury a young German nobleman, on account of his wealth, in the open field of Testaceous, near the pyramid of Caius Sestus. Very few other examples were known, until the time of the French domination. When the continent was open for the English, after 1814, the part they had taken in the general struggle, and the influence they had in Europe, gave the English emigrants a claim for some degree, at least, of religious toleration, and could not, with any show of propriety, be denied them. They assembled first in a room near Trajan's Forum, but in consequence of some unfavorable impression upon the mind of Pius VII., or more probably, perhaps, in consequence of a hope on his part of being able gradually to return to the old exclusive policy, especially as France and Spain seemed to be encouraging such a hope, the worship was removed without the Porta del Popolo, where it still remains. In 1819, also, the king of Prussia set up worship, connected with his embassy in Rome, which is still continued, and where all Protestants, who understand the German language, can attend and hear the gospel faithfully preached, in accordance with the Protestant faith.

In the meantime a Protestant burying-ground has been established in the field above alluded to, near the tomb of Caius Sestus, which is pleasantly situated and walled in. A Protestant hospital is also in progress, and will soon be completed, on the Tarpeian Rock ; so that the spot once celebrated for popular violence or public executions will be transformed into a house of refuge and a hospice of mercy for those who need the charities of their fellow Christians. These are evidences that public opinion is making advancement on the intolerance of Popery ; but the very reluctance and obstinacy with which this subject has been treated, show what is the spirit of Popery.

Look at another fact :—The Rev. Mr. Burgess, the English Pro-
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testant minister in Rome, has published a volume of discourses, preached in his own congregation, which the Catholics consider an attack upon the supremacy and infallibility of the pope, insomuch, that this volume has been put upon the *Index Expurgatorius*, by the Roman government; and yet they dare not, if they would, expel Mr. Burgess from the country, for he is too highly respected.* And yet, instead of making him answer for his heresy at the tribunal of the Inquisition, which was the former summary process against heretics, they have to resort to the Protestant method of settling the controversy, viz., to argument. Two pamphlets have already been issued against Mr. Burgess' book. One step more is necessary, however, before the improvement in the spirit and course of the government can be very much commended, and that is, to permit Mr. Burgess and any other Protestants to defend their own views through the medium of the press. Until the Catholic Church is willing to risk herself in the open field of controversy she voluntarily concedes her own weakness, and virtually records, in the face of the world, her own consciousness that her dogmas and her practices cannot bear the test of a fair investigation—a concession this, which ought of itself to make every intelligent Catholic suspicious of his faith. What a contemptible position is that of the Roman pontiff and his advisers at this moment, in reference to this very question! Here is a Protestant clergyman who is tolerated and esteemed, and whose lectures to his own people, when published, are prohibited:—they are, nevertheless, in circulation, and to meet them, the dignitaries of the Roman Church take up the defence, and endeavor to evade the force of the well aimed arrow, at the supremacy of the Roman pontiff, by argument;—but, in doing it, they are careful to throw around them the shield of the government, so that they are in little danger of a return fire, which if they had expected, doubtless they never would have provoked; or at least they would have guarded against it by better arguments than those with which they seem to have managed this affair.

The subverters of liberty are always afraid of the press, for the reason that when the press is free, liberty flourishes; but when the press is shackled, in the same proportion is liberty infringed. And what is the practice of the Roman court with respect to the press, we have seen. Indeed, the government has in full operation still the *Index Expurgatorius*, which is a list of such books as are prohibited and of such as are allowed. The luggage of travellers is liable to examination to see whether they have any of these prohibited works. So strict is the surveillance and censorship of the press, that not even a sonnet can be published for a special occasion, like that of taking the veil already mentioned, without getting it *vised* by the proper officer, with a *con permesso*.

The government and the priesthood are so fearful lest that public opinion which has already done so much toward resisting the encroachments of Romanism, should finally wrest from them the censorship of the press, that they make this a part of their public preaching. During the forty days of Lent a popular Jesuit priest

* This worthy and able clergyman has now left Rome, having accepted of a call to a parish in Chelsea, England.

from Lucca visited Rome and preached every day. On one occasion he took this for his text, "Whom the Son makes free, is free indeed." His object was to show the difference between true and false liberty. And in order to this he drew a lively picture of what he called the liberals of the day, whose liberty, he said, consisted in a claim to "think what they pleased,"—"say what they pleased"—and "publish what they pleased." After showing the inconsistency and danger of such a claim, without making any distinction between legal and moral right, or between men's political and religious opinions, and by adroitly connecting with this liberty individual slander, blasphemy, and treason, he swept the whole claim away by a popular harangue, and then burst out into gratulations of "happy Italy! that was saved by the paternal care of government from this licentiousness." This shows how Romanism hangs upon despotism as her only hope!

And to what is the prevailing ignorance of the populace to be attributed but to this same spirit of despotism? If the mind of the populace were enlightened it could not be enthralled. Hence ignorance is perpetuated. How easy it would be for the ecclesiastics that swarm all over the land, like the locusts of Egypt, to take hold of the rising generation and elevate them at once! There are enough, who are now worse than idle, fed upon the public industry, to educate the entire population. Why do they not do it? Because this would be the death warrant to their own usurped authority over the public mind. View this system, then, as you may, in every possible aspect—in its doctrines, in its theory of government, in its ecclesiastical claims, and in its practical operations—and you find everywhere and at all times that the spirit of Romanism is incompatible with civil and religious liberty. That it is incompatible with free inquiry is evident not only from what has just been said of the prevailing ignorance of the day, but also from the present intolerance of the papal government. If Catholics deny what is here declared, and, I think, proved to be the tendency of this religion, let them at least unshackle the press, let them permit Protestants to enter the states of the pope—yea, Rome itself, with the Bible, and with free liberty to disseminate Protestant doctrines and establish Protestant churches and schools. Let the field of argument be thrown open. If the pope likes American toleration, let him adopt it. We permit his missionaries to propagate their religion among us, to work the press and fill the pulpit, to erect ecclesiastical edifices and establish churches, and until we in turn are permitted to do this in Rome, what confidence can we place in a bustling officiousness in the cause of liberty, by Catholics in Ireland or America? What can we think of it, but that it is a species of Jesuitism, designed merely as a feint to blind our eyes, until strength and numbers enable them to adjust their political course to a more perfect accordance with their own system?

Let not Catholics in this country say this is persecution, and try to shelter themselves under the sympathies of the people. It is *truth*, and they know it to be truth; and every thinking mind must believe it to be truth, until Catholics alter their course. Nor will even this avail them, if the powers that be wait until public opinion *forces* them to change. Let the pope now issue his bull, and let it

come sanctioned by his cardinals, declaring that he has full confidence in the power and stability of his religion, built, as it is, upon "this rock,"—that he challenges the world to meet it in the field of argument,—that Protestants may preach and publish their views of religious truth in the very seat of the Roman See. Let Rome be missionary ground for Protestants, as the United States are missionary ground for Catholics. When he does this, then may Catholics talk about liberty in this country, with some plausibility: but until this is done, and done voluntarily, we are bound by all past experience, and by present doctrines and practice, to believe *the spirit of Popery utterly incompatible with civil and religious liberty.*

THE TENDENCY OF POPERY IS RATHER TO ENCOURAGE THAN TO RESTRAIN VICE.

This might not strike the superficial observer, when for the first time he was introduced into a Catholic country, and witnessed all the array of devotional exercises and religious associations, together with all the terrors that are hung out as motives of alarm and fear to the ignorant populace. If, therefore, at this time, he should be informed that the history of the church shows her to have been very corrupt in the great whole, both in her laity and clergy, and that the history of those nations which have been the most fully under the influence of Popery, shows them to be among the most notorious for moral corruption, this would lead to an inquiry for the reason; and a little investigation would show that there are various causes which produce this, and causes, too, that exist in the very constituent principles of Popery. In the first place, he would see that the law of celibacy, which is binding on so many priests and monastic orders of both sexes, has a direct tendency to licentiousness.

In the second place, the doctrines are not suited to eradicate sin. The doctrines of penance, and of works of supererogation, and of clerical absolution, and of purgatory, and of masses for the dead, and of transubstantiation, not only leave the passions of the heart unsubdued, but do, in fact, *substitute something else* for personal holiness. Spread such doctrines as these over the world, and give them the ascendancy in every heart, and you have gained nothing toward the moral renovation of man. Let a man believe that a priest can procure him absolution, and that he will do it for money or for penance, and will he give himself the trouble to forsake his sins? Let him believe that he can be prayed out of purgatory if he goes there, and will he be very anxious about his course of life? Let him believe that by partaking of the sacrament he eats the body of Christ, and that whosoever eats it shall live for ever, and will he not trust to this rather than to personal holiness? Nay, Romanism being true, it is difficult to see how any one, dying within the pale of the church, can be finally lost. He may have to do penance in purgatory a long time, but he will sooner or later come out. And when he sees on a church door, or over an altar "Indulgences given here daily (or every Tuesday and Friday, &c., as the case may be) for the living and the dead—pro vivis and defunctis"—and over another altar, "Two souls are released from purgatory every time mass is celebrated here,"—or when he learns that "by climbing the holy staircase on his knees he may reduce the period of his pur-

gatorial pains two hundred years—when he becomes acquainted, in fine, with the various ways of escaping from the punishment of sin without forsaking sin, he will be very likely to sin on, trusting to his membership in the only true church for ultimate and final deliverance, and to some of these various devices for an early escape from the flames of purgatory. In this way a man may be very superstitious and religious, and yet very wicked; he may fear he shall hazard his salvation by neglecting his *Ave Maria*, although he rises from it to go and commit robbery and murder without compunction. Our vetturino would swear most blasphemously, and the next moment you might see him raising his hat to a madonna rudely painted by the wayside. In short, while I am far from thinking that the present race of Italians are sinners above all,—nay, while I believe there is as little danger of personal violence or theft in Italy as in most other countries,—yet I think licentiousness prevails and dishonesty, and my decided convictions are, that the tendency, on the whole, of the Catholic religion is to encourage vice rather than to restrain it. And, while I give due credit to individual character for morality and piety wherever found, still I believe a careful examination of the morals of Christendom will show that Protestant communities, other circumstances being equal, have the decided advantage in point of moral character.

THE ROMAN CATHOLIC RELIGION HAS A DIRECT TENDENCY TO IMPOVERISH A NATION, AND IS DIAMETRICALLY OPPOSED TO THE SOUNDEST PRINCIPLES OF POLITICAL ECONOMY.

If it were true that there is no salvation out of the Catholic Church, this objection would be of little weight, for “what shall it profit a man if he gain the whole world, and lose his own soul?” But we are examining its exclusive claims, and in this examination we find all these considerations against it. Nor is it a small objection to any system of religion that it impoverishes a nation. There is more connection between pecuniary thrift and moral character than most are aware of, and a more close alliance between mere worldly prosperity and intellectual and moral elevation of character than any who have not examined this subject have conceived of. I speak now as well of that general diffusion of wealth, and of that kind of worldly thrift that opens the way for competency, and something more than competency, for the great mass of the people, as also of the amassing of larger fortunes by the man enterprising and more favored. Now it is obvious, I think, that Roman Catholicism is prejudicial to this increase of wealth in any form, and that so far as wealth is accumulated in Catholic countries, the tendency of their institutions is to a very unequal distribution of wealth, making some very rich and others beggarly poor. We have already seen that this system encourages ignorance in the multitude, and is opposed to civil liberty; and this, of itself, is sufficient to show its influence upon the acquisition and diffusion of wealth. For when a great portion of the people are kept in ignorance and in thraldom, they will of course be wretchedly poor. This, therefore, is one argument to show the tendency of Popery. And we might draw another from the past history and present condition of Catholic countries, and we should find the

same truth established. France, while she was under the exclusive experiment of Catholic ascendancy, felt the force of this truth. It must, indeed, be granted, that her court as well as her religion was extravagant and prodigal, but both causes united to press her down beyond endurance; and since the power and influence of her clergy and of her monastic institutions have been shaken off, notwithstanding her numerous and expensive wars, she has been advancing in wealth, while Spain and Portugal, and the Brazils, and Italy herself, all of which have remained under the influence of the priesthood, have remained also comparatively poor. Go to Ireland, and there you will see Catholic Ireland most miserably degraded and poor, even to a state of starvation, and Protestant Ireland comparatively wealthy and comfortable. Go to Switzerland, where all have equally enjoyed the advantages of liberty and the fruits of their industry, and mark the difference, a difference visible upon the very surface, between the Catholic and Protestant cantons and towns. But, leaving other countries, let us confine our views to Italy. Italy is full of beggars. Italy is oppressed with poverty. It is not merely because wealth is very unequally divided, although that is true so far as wealth exists, but the real truth is, comparatively speaking the whole community is poor—high and low, rulers and ruled. With the exception of some public edifices, religious and others, you are struck with the poverty of the country—I speak more especially of Southern Italy. Now why is this? It might be said, I know, that it is owing to wars and public robbery—that, under all circumstances and in every event, poor Italy is the prize contended for, and the country that is plundered. Grant that this has been to a great extent true: still it is no more applicable to Italy than to many other countries. Besides, it has now been twenty-two years that she has enjoyed freedom from public plunder and from foreign invasion. How ought a country with the resources of Italy to have risen up from her poverty in this period of peace and security? But the torpor of death is upon her still. Nay, it may be safely assumed that the wars and changes of the Bonapartian period were, in point of wealth, after all beneficial to Italy. Certain it is that during that period the national debts of Florence and Rome and Naples were mostly paid off.* Public works that had long been neglected were recommenced and perfected—roads and bridges were made, cities were adorned, antiquities were excavated from the accumulated rubbish of centuries, and the spirit of enterprise and industry was waked up in every direction—inasmuch that the old king of Naples, it is said, hardly knew his kingdom when he returned to it after the pacification of 1814. Grant, if it is required, that much of this was done by the confiscation of ecclesiastical property—still, that only favors my argument, for it shows that under the Catholic influence a vast amount of wealth was accumulated in the hands of the church in various forms, which was dead capital, and it was by breaking down this policy of the Roman Church, that not only were all the expenses of these wars

* The Roman states were relieved of a debt of about one hundred and thirty-six millions; seventy millions of this, however, was a paper currency, which had greatly depreciated in value, and which the French never recognized; and it must also be acknowledged that they did not pay the full value of the balance.

refunded and foreign rapacity satiated, but the public debts were discharged, and the aggregate of available wealth increased. The plea of exhaustion from war and foreign plunder, therefore, cannot avail to account for the present state of the country.

This poverty cannot be from the country's being overstocked with inhabitants, for Tuscany, for example, has but about one hundred and thirty-five to a square mile, while France has one hundred and fifty, and England about two hundred and sixty.

It cannot be for the want of resources, for the soil of the plains and valleys is very rich, producing two crops a year: the hills are fruitful in vines, olives, and other fruits: and the mountains abound in minerals. There is also abundant water power for machinery, and the entire country is a peninsula surrounded with navigable waters, and indented with innumerable bays and harbors.

Will it be said the people lack enterprise? This is granted—but what has destroyed their enterprise? The climate? But when and where was there a more enterprising race than the ancient Romans, who inhabited the same country? The spirit of Popery has broken down their enterprise, and never will they be restored to activity and enterprise, until this incubus be removed from them. It takes away the key of knowledge from the great mass of the people—it shrouds their minds in superstition, and superinduces an intellectual torpor.

But above all, the Catholic religion absorbs the great whole of the fruits of the industry of the people in a barren consumption. Never before, I believe, was there so costly a religion as this. Look at some of the principal items: First notice the expense of the churches—the traveller is astonished at the multitude of the churches that he sees in Italy, both in town and country—in the vales and on the mountains, where there are inhabitants and where there are none—for it is often the case that some saint will have a church and a shrine at a distance of one, two, three, or more miles from the habitations of men, which is used, perhaps, once or twice a year on some fete day, on which a company make a pilgrimage thither to celebrate mass. Every little town and village will have a number. Rome, for example, has one hundred and fifty thousand inhabitants, and three hundred churches. Many of these are splendid and extravagantly expensive. St. Peter's alone, with all its fixtures, furniture, paintings, mosaics, and statuary, cost from fifty to fifty-five millions of dollars; and although there are no other churches to be compared with this, yet there are a number of churches in Rome that must have cost several millions each. I should judge it a moderate calculation to estimate the cost of the churches and ecclesiastical edifices of Rome at one hundred and fifty millions. And what does all this expenditure return for the outlay? Nothing—for the more part worse than nothing, because it only furnishes occasion for the employment of an army of sinecures. It is true, an adequate number of churches of reasonable expense, and a competent supply of religious teachers, are an advantage to a nation even in a pecuniary point of view; but how trifling the necessary amount compared with this?

Secondly, look at the number of ecclesiastics, monks, and nuns of every grade. It would be interesting to know the proportion

that the priests, monks, and nuns bear to the whole population. I was told, with how much accuracy I cannot say, that in Florence, which has a population of about eighty thousand, there were five thousand priests and other ecclesiastics. Probably this was a high estimate, but certainly there are very many. It seemed as though every fifth or eighth man we met in the street was a priest. I tried to ascertain from the priests themselves the number of their profession in Rome. They were either ignorant or unwilling to tell. Their answer was: *Molto! molto!* There are, however, according to the best information I could get, from one thousand five hundred to two thousand priests and bishops, and about double that number of monks and nuns. These monastic establishments were almost wholly suppressed by the French, but have been restored by the pope. Not so many of the provincial monasteries, however, have been restored in the Roman states; and in the Austrian dominions in Northern Italy none of the orders or religious houses have been restored. In the kingdom of Naples, before the revolutions there and its subsequent subjugation to the French, the whole number of ecclesiastics was about one hundred thousand, which was supported at an expense of about nine millions of dollars annually. Some of the religious houses of this kingdom have been restored, and it is not for the want of a good will in the pope that all have not.

By this multitude of priests and other ecclesiastics it is seen that not only is there a direct tax upon the country for their support, but there is also subtracted from the industry of the country the amount of what these ecclesiastics might have contributed to it, if they had been engaged in some industrious calling. This is a great tax, certainly, upon the income of a nation.

Some of these orders live upon incomes of certain estates attached to them—others, and a very considerable portion, are of the mendicant orders. They possess no property, and live upon charity. We had hardly got settled in our lodgings in Rome before one of these licensed beggars called on us, with his credentials, stating that their monastery supported many of the suffering poor, &c. It is said there are ten convents in Rome that employ public beggars constantly.

The frequent feasts and religious days in this country are a great tax upon the industry of the people; at the same time they cultivate indolent habits, and thus prove a double loss to community. To this we might add the processions and the pilgrimages, which are all a tax of a similar nature, and they also encourage idleness.

In short, the *wax candles* that are burned in Roman Catholic countries, most of them in *broad daylight*, would of themselves make a handsome revenue. I have seen large processions moving through the streets of Rome and Naples with their large wax candles flaring away in the wind, and so valuable was the dripping wax to the poor, that the boys, one at each candle, running by the side, caught it in a piece of paper as it fell. I have seen five or six hundred of these burning at a time in one church. Eighty are kept constantly burning before the shrine of St. Peter in St. Peter's Cathedral.

When all these enormous expenses are taken into the account, can any one wonder at the poverty of the people, or doubt that this system is at direct variance with the soundest principles of political economy?

These are some of the objections that have occurred to me as operating decidedly and fatally against the character and claims of the Roman Catholic Church. And, however little they may avail with such as are Catholics, they ought to have their weight with Protestants, as well to guard their own minds against the plausible insinuations of the system, as also to keep up the influence of an enlightened public sentiment on this subject. Let Roman Catholics have full liberty to exercise and propagate their religion, but let Protestants ever bear in mind what have been and what are now the essential features of a church which must always maintain the same character in all its parts, or cease to be what she claims to be—*the infallible and only Church of Christ.*

Rome, March, 1836.

W. FISK.

From the Wesleyan Methodist Magazine, for Jan. 1837.

ART. X.—SELECTIONS FROM THE PAPERS OF MR. WATSON.

“This is a hard saying; who can hear it?” John vi, 60.

EASY sayings in matters of religion, whether of doctrine or of practice, generally indicate either an incompetent teacher, or a very advanced and apt disciple.

Neither of these alternatives is true in the case before us. The master was Christ, who knew the whole will of God; who knew the Father; who was himself God; whose words were, therefore, revelations of truth in its heights and depths, and of precepts which could not be brought down either to human vice or to human weakness.

The disciples were men in their natural estate, or just taking the first step out of it; and “the natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned.”

This state of things remains to the present hour. Christ still stands among us, and teaches out of his word. But the natural man bears the same character that he did eighteen centuries ago; and whatever in any of us still remains of the natural man darkens the judgment, vitiates the affections, and makes the “sayings” of Christ hard and difficult. How many of these “sayings” of Christ could I sound in your ears at this hour, of each of which you would exclaim, “This is a hard saying; who can hear it?”

Many of these wondrous and “hard sayings” I cannot at present adduce. They are too numerous to be distinctly considered. I purpose, however, for your instruction, to direct your attention to four of these “sayings” of Christ which are eminently “hard.”

1. The first “hard saying” of Christ which I shall introduce is a saying for the rich:—“How hardly shall they that have riches enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God.”

To "enter into the kingdom of God," is to become a Christian. Whence arises the difficulty of this to rich men? It arises from their education and training. They are generally brought up and mingle with the wise men of this world. Yet a man must "become a fool," in order that he may be made wise unto salvation. He must become teachable as a child; not debating, but learning.

It arises from their pride. Distinction always excites this in the natural man. But to become a Christian he must be humbled in the dust; condescend to men of low estate; and avouch the despised and persecuted people of God as his brethren and sisters.

It arises from their lively sense of honor and reputation. The least apparent slight is by them often painfully felt; whereas, as Christians, they must not only submit to reproach, but even glory in it.

It arises from that worldliness of spirit which the possession of riches often creates and fosters. In becoming a Christian, the rich man must learn that he is only a steward, who must give a strict account of the purposes to which he has applied the property that was committed to his trust. He must acquire, also, a heavenly mind.

2. My second selection is "a hard saying" for the poor, or those who are comparatively so. "Take no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof." This, too, is "a hard saying; who can hear it?"

Its hardness arises from the natural anxiety of the mind respecting the future. This anxiety is so natural to men, that even the rich are not free from it. Strong as is their "mountain," they fear that it will sometime be "moved;" and they often live in fear of ten thousand imaginary evils. How much more must this natural anxiety press upon the poor, to whom future evils are more probable; and who are reminded of that probability by present afflictions!

It arises from a very natural and obvious mode of reasoning. If they are poor in health, what must they be in sickness? If they are poor in the prime of life, what can they expect in old age? If to-day they are in trouble, and see no way of relief; to-morrow, in all probability, will be worse. The cruise of oil wastes, and the barrel of meal fails; and they do not live in the age of miracles. How hard is this saying! It is hard for preachers to take it to the ears of the poor; and hard for them to receive it.

Nor is this "saying" easily relieved by our Lord's own words: "If God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, shall he not much more clothe you, O ye of little faith?" In nature we see God more immediately than in providence; at least, we see nothing between him and the effect, but unconscious and unresisting agents. The sun darts his beams, the clouds hold on their flight, the showers drop their fatness, the valleys laugh and sing. Thus God clothes the grass: warmth and moisture spread vegetation over the earth; and the playing light paints every flower with beauty.

But in providence man comes between us and God. A willing being is often a resisting one. How hard it is to believe that God can accomplish his purposes, when they must often encounter in their march the selfishness, the sloth, the wickedness of men!

3. A third of these sayings respects both the rich and the poor. "If any man will come after me," that is, will be my disciple, "let him deny himself, and take up his cross, and follow me."

The hardness of this saying arises from the strange kind of contest which it enjoins "Let himself deny himself." Here is self against self, engaged in settled and constant war: the self of reason against the self of passion; the self of conscience against the self of appetite; severity against pleasure; exertion against indolence; the enduring of hardness against effeminate indulgence.

It arises from our natural antipathy to suffering and dishonor. Yet the cross is to be taken up, and borne with joyfulness, even unto death.

It arises from our condition, as corrupt creatures. "Follow me," said Jesus. A man that is born corrupt is to follow, to imitate, Him who knew no sin. A creature is to imitate God. "This," say some, "is a hard saying. You urge impossibilities, both natural and moral." Remember, however, that they are not my words, but the words of Christ.

4. My fourth example is connected with the text; and it relates also to all people, whether they be rich or poor; as it touches the matter of our justification and spiritual life. "Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you." By eating the flesh and drinking the blood of the Son of man is meant, partaking by faith of the benefit of his sacrifice, in order to our present pardon, and future spiritual life. Through faith in the sacrifice of the Lord Jesus we are justified from the guilt of our sins; and by the same means the divine life is produced and nourished.

This is hard to the wisdom of the world, which cries, "Why cannot sin be pardoned by mere prerogative on the part of God, without an atonement? and why cannot man obtain it simply by repentance, without trusting in any sacrifice? Why may not spiritual life be the result of personal acts, and of meditation, rather than of faith in the death of the Lord Jesus?" All this is "hard" to pride. Man wants to do something to merit these blessings; whereas faith in Christ takes away all glorying in man,—renders salvation common, by placing its blessings within the reach of all.

Many reasons might be assigned why these "sayings" of Christ are deemed "hard," and why men so often complain of them. I will only mention two.

1. The first reason is our natural insensibility to the evil and danger of our sinful state. Sin has darkened the understanding, corrupted the will, depraved the heart, and made men "earthly, sensual, and devilish." Look at Adam in his plenitude of moral glory; and at man in his present fallen state. Yet of this change and degradation he is not sensible, nor of the danger that threatens him. The wrath of God abideth on him, and he is doomed to future misery. If we saw ourselves aright, we should feel self-abhorred and alarmed, look around for help, and seize it when offered. It would make the "hard sayings" of Christ easy, did we only feel for sin as for a painful and dangerous disease. What man, in pain and danger, puts riches in comparison with health? If we were duly convinced of the evil of sin, as little should we cleave to

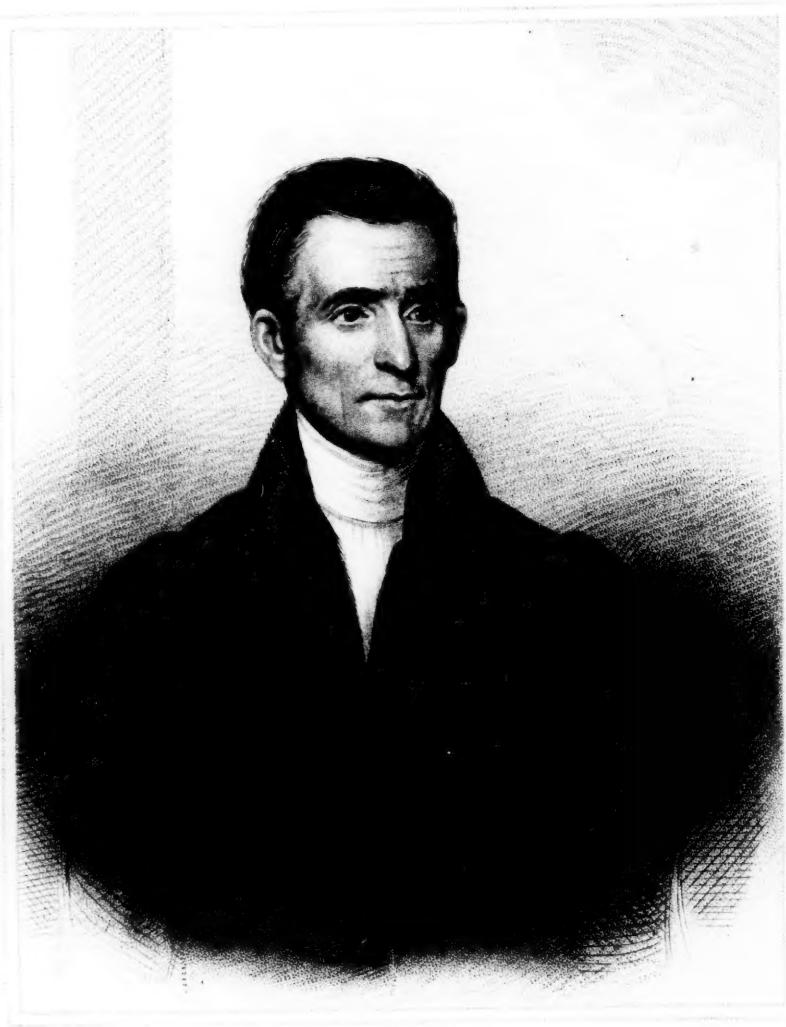
riches in comparison with healing and pardon. Who that is in pain and bodily danger is so anxious about what he shall eat, or drink, or be clothed with; as how he may be cured? And if we felt our burden, and regarded our danger, we should be indifferent to every thing but the recovery of God's favor and likeness. Who in sickness does not deny himself? and who quarrels with an effectual mode of cure? Nor should we quarrel with God's method of saving the world, if we had a just apprehension of our danger. We should eagerly accept the salvation offered upon God's own terms. Till we obtain the right sense of our sin, the sayings of Christ will ever be "hard," and even a stumbling block.

2. A second reason is, an excessive love of the world. This is a base passion, but it is a part of our degradation; and degrading indeed it is to us, when we recollect that we are but travellers, passing through this country. Yet we set our hearts on every thing we see, and forget our home. We are immortal; and yet love that which we must soon quit for ever. Can this be right? Does this accord with our condition as men? It is one of the developements of our worldliness of spirit, that it makes the "sayings" of Christ "hard." Why do rich men so hardly enter into the kingdom of God? Because of the love of the world. Their hearts are set upon wealth, honor, pleasure. Why are men anxiously careful for the morrow? Because of the same love of the world. They fear loss and humiliation, and lest what is so anxiously hoped for should not be obtained. They wish to see the outward good which they love heaped around them, instead of being willing to have their store only in the daily supplies of God's providence.

For the same reason men do not deny themselves. What they are required to put away is more loved than that which is offered. On this ground, too, pardon on God's terms is declined, or quarrelled with. It is not that which men want, but an earthly gratification. Till this love of the world be expelled from our hearts, we shall never cordially accept the sayings of Christ.

Yet are the sayings of Christ full of mercy. They embody truths which cannot be altered; and it is therefore a mercy that we should know them. God deals openly with us; and for this we should be thankful. Both the rich and the poor must have their peculiar trial and temptation. Sin cannot be permitted, and therefore we must deny ourselves. In one way only will God pardon us; and it is a mercy to us that we should know it. Find no fault with the great Teacher. To wish that he had not spoken so plainly, is to wish that we might be deluded.

These "hard sayings" only meet the case of man, miserable, corrupt, and guilty. Look at them carefully and candidly, and you will find them all to be sayings of mercy. You are not to love the world. Is not that love a source of misery? The same may be said of the pride and selfishness against which we are warned. Anxiety for the future is not only useless, but pernicious. Self-indulgence is the strengthening of our corruption. The body ought to be subjected to the mind. As to the method of our pardon, the sayings of Christ exactly meet our case. We have nothing to pay; and God, for Christ's sake, frankly forgives us all.



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